Kshīr Bhavani

TIMES

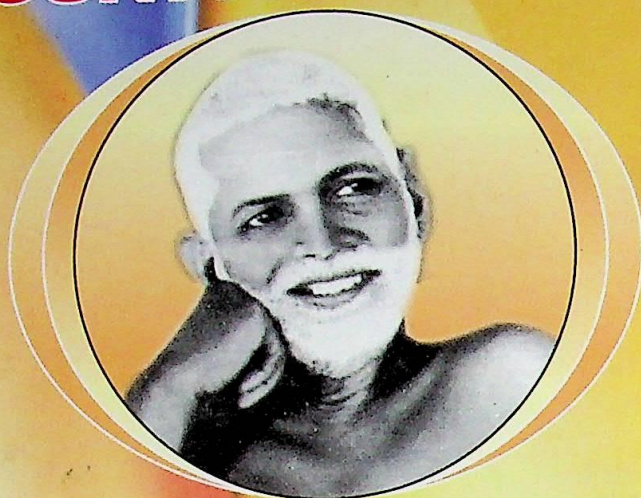
योगमातिष्ठ उत्तिष्ठ [Resort to Yoga and Stand up)

क्षीर भवानी टाइम्स

JULY-AUGUST 2007

मूलालवालकुहरादुदिता भवानि ! निर्भिद्य षट् सरसिजानि तडिल्लतीव।
भूयोऽपि तत्र विशसि ध्रुवमण्डलेन्दु–निःष्यन्दमान परमामृत तोयरुपा।।

O Supreme Power of Being and Becoming ! when awakened, you rise abruptly like the lightning from the base of Thy cavity to pierce the six lotus centres (upto the *ūrdhva-mūlādhāra)*. Then showering nectar from the Eternal Halo of Moon, at *Brahmarandhra,* you enter your abode of rest *(adhah-mūlādhāra)* again.

OBEISANCE TO THE HERMIT OF MOUNT ARUNACHALA

SRI VENKATARAMANA AIYER (1879-1950)

SRI RAMANA, THE MAHARISHI

Says He:

"Although tendencies towards sense-objects *(Vishayavasanas),* which have been recurring down the ages, rise in countless numbers like the waves of ocean, they will all perish as Self-Attention *(Swarupa-Dhyana)* becomes more and more intense. Without giving room to the doubting thought, *'is it possible to destroy all these tendencies (Vasanas) and to remain as Self alone?',* one should persistently cling fast to Self-Attention. However great a sinner one may be, if, not lamenting *'Oh, I am a sinner, how can I attain Salvation?'* but completely giving up even the thought that one is a sinner, one is steadfast in Self-Attention, one will surely be saved."

"The mind will subside only by means of the enquiry *'Who am I?'* The thought *'Who am I?'* (which is but a means for turning our attention Selfwards), destroying all other thoughts, will itself finally be destroyed like the stick used for stirring the funeral pyre. If other thoughts rise (thereby indicating that Self-Attention is lost), one should, without attempting to complete them, enquire *'To whom did they rise?'* What does it matter however many thoughts rise."

" The manner in which a lamp shines, destroying darkness with its light, in like manner, by destroying the enveloping darkness, arising from inexplicable ignorance, the Self, of the nature of the pure light of knowledge, shines"

"O Lord of all celestial beings ! I yearn to know that path of supreme wisdom and the code of conduct by adopting which one can get liberation, so that all humanity may attain salvation. I request you to enlighten me on them, out of your grace."

" The colour of milk is one, the colours of the cows many. So is the nature of knowledge. Beings of various marks and attributes are like the cows, but their realization is the same. This is an example we should know."

क्षीर भवानी टाइम्स
KSHIR BHAVANI TIMES

योगमातिष्ठ उत्तिष्ठ [RESORT TO YOGA AND STAND UP]

[A TRILINGUAL BIMONTHLY JOURNAL OF KASHMIRI PANDIT SABHA, JAMMU]

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Cover Picture : **THE ASCENT OF KUNDALINI TO UNION**
Nepal C. 17th Century; Gouache on Paper
SUBTITLE : PANCHASTAVI IV / 06. ENG. RENDERING "KAMAL"

A WAVELET OF VEDIC WISDOM

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये॥ [ईशोप. १५]

[O the Supreme Sustainer of the entire manifestation, remove Thou Thy dazzling cloak from Thy face. I earnestly beseech Thee, kindly remove the cloak so that I may be able to behold Thy unalloyed Beauteous Face unhindered; I know and Thou know it, too, that I am what Thou art.]
(Isha. Up./15)

EXPLANATION :

This verse contains a prayer addressed to **Pushan** which, according to Sir Monier Monier Williams Dictionary means a '*Vedic Deity, originally connected with the Sun and, therefore, the surveyor of all things and the conductor on journeys and on the way to the next world; ... in latter times one of the twelve Adityas*'. *[P 645 Col-I]*. The term *Pushan*, therefore, refers to the Sun, the Sun of ***our*** Solar System. The Sun is the nucleus of our Solar System and it weighs almost 1000 times as much as rest of the system put together. It burns 700 million tones of hydrogen in its core every second and converts about 5 million tones a second into pure energy. It is, therefore, the sustainer of the nine planets (including our earth), and of at least ninety moons and around 10,000 asteroid, orbiting it.

Violent bursts of magnetic energy emit radiation from the surface of the Sun and the flares occur in the chromosphere and lower corona of the Sun. It is a common experience that we cannot see directly at the Sun with naked eyes because of the dazzling light radiated by it. In the instant verse this phenomena is conveyed through the expression *Hiranmayena-Patrena*, the golden disc.

The ancient Vedic Munis recognized the Sun as the progenitor of all energy and nourisher of life, at least, on our planet, the earth, in the Solar System. Considering himself to be none other than the Sun Himself, a devotee prays to Him, in right earnest, to lift His dazzling cloak from His face to enable him to secure the final meeting, *(Sakhshyatkar)*, with Him as a final step for the final freedom, the *Moksha*.

Moving a little beyond our Sun, we have around 200 Billion Suns in our Galaxy which is of an average size and content. There are trillions and trillions of Galaxies and new ones are being constantly formed. This is what the modern Astro-physicists tell us. Thus, the real import of the instant verse, to my mind, should be to relate it to the Ultimate Sun with His effulgence of bewitching Maya that keeps us all blind-folded to the point of not being able to SEE HIM. Our prayer, while coming closer to an *Aduyata* (Non-Dualistic) state of mind, has to be to the Ultimate Sun - the *Chit-Prakasha or* the Supreme Consciousness – [or call him by whatever name one may like to] for His Grace, for the final redemption.

[Free rendering & Explanation by* B.L.KHAR*]

[***Correction : Please read*** '8.4 Million' for '8.4 Billion', in the second line below 'Explanation' of "Wavelet of Vedic Wisdom", Page 2, of May-June '07 Issue of the Magazine ... Editor]

From President's Desk

Brothers and Sisters,

NAMASKAR

Copy of your *Kshir Bhavani Times,* for July / August 2007, is already in your hands. These two months, every year, bring us, face to face, as it were, with the two portentous historical happenings of July 13 and August 15. The former is celebrated at the J&K State level as, "Martyrs'-Day" and the latter at the national level as Independence Day. Ironically, both these days, for us, are reminiscent of the tales of barbarities against our community, tragically perpetuating our agony ever since then with snowballing effect.

One Abdul Qadir of Peshawar had entered Kashmir as the cook of a British Military Officer. He delivered a venomous inflammatory speech, at Makhdum Sahib's fair at Khanqa-e-Maula, on July 11, 1931 which was designed to provoke rebellion against the Dogra rule and foment communal riots. Qadir was arrested for making seditious speech. An unruly crowd resisted his arrest and threatened to disrupt the proceedings of the court, (set up in the Central Jail at Khwaja-Yarbal) before which he was produced. July 13, 1931 was the day of hearing for the case. But supporters of Qadir took law into their hands and caused widespread disturbances. They indulged in unprecedented arson and looting, all directed against the Hindus, mainly Kashmiri Pandits. The worst hit areas were Maharajganj, Boharikadal, Chatabal and Vicharnagh. The infuriated mob looted almost all the Hindu shops, houses, and granaries. It is significant to note that loot took place at all these places simultaneously, which shows that the onslaught was pre-planned. There were clashes between the police and the crowds in which 13 persons, all supporters of a law-breaker, got killed who later on were declared to be the "*Martyrs*".

The aftermath of August 15, 1947 is filled with more horrendous tales of brutalities against the KPs. Unfortunately, Maharaja Hari Singh dilly-dallied the signing of the Instrument of Accession, prepared by Sardar Patel much in advance, for 565 India-linked Princely states. Finally he signed it in Oct. 1947, after Pakistan had sent its tribal raiders, supported by its regular army to occupy the State. By that time the raiders had occupied the District of Baramulla and had reached very close to the Srinagar city. Hundreds of KPs—old, young, women and children — had been mercilessly butchered, hundreds rendered homeless and forced to flee to safer areas to live as "refugees", KP houses and shops plundered and hundreds forcefully converted to Islam.

That the KPs are filled with patriotic fervour to the brim needs no testimony. We feel proud to share, with all our countrymen, the joyous moments of celebrating the sixtieth anniversary of our independence However, on this auspicious occasion, we pray that our beleaguered community may soon be relieved of its woes and get rehabiliated in its aboriginal habitat.

T.N. Khosa

EDITORIAL

Saadhya And Saadhnaa

Saadhya means an object worthy of being achieved or striven for. *Saadhnaa* means a definite effort or practise toward achieving the object sought for. The ultimate aim of man is to seek liberation, liberation from births and deaths: ***Punarapi Jananam Punarapi Marnam Punarapi Janani Jathrey Shyanam*** sings Aadi-Shankara in his *Bhaja-Govindam* Hymn. Setting a foot on the path of final fulfilment has, unambiguously, been declared by the *Vedas* to be *Khurasya-Dhara-Nishita-Durtiya Durgam- Patha-* a tedious walk on a sharpened razor's edge [*Kathu-Upanishada : 01/03/14*] But, then, there is no escape. Everyone has to undergo the ordeal, here in this life or in, say, thousands of lives hereafter. God holds out a promise that He would wait till *the last lame lamb will pass.*

Final emancipation, in the ultimate analysis, means realization of the Absolute, the principle attributes of which are, *Gunateet (Beyond Qualifications)*, *Bhavateet* (Beyond Comprehension), *Kalateet* (Beyond Time), *Nirakar* (Formless), *Nirvikar* (*Immutable*). Human mind, on the other hand, has the attributes diagonally opposite to those of the Absolute: it is subject to Time, Space, Person, besides being mutable and transient in character. It cannot, therefore, directly fathom the depth of the absolute. Rishi Patanjali says : "If you try straightaway to think of the Formless, Abstract *Nirakara*, you will get nowhere". Swami Sadchidananda says, "The Mind cannot truly understand the Unlimited One; it is to give us something to focus on, that we limit something that is unlimited; we need that help to go beyond the limited and to realize the ONE ABSOLUTE".

Man has, therefore, evolved numerous intermediary help-lines, over the generations past, for securing final emancipation. No help-line can be considered either superior or inferior to the others. Choosing and adopting a particular path of spiritual practice by an individual depends primarily on his or her family upbringing as also on individual inclinations, experiences and exposures. The Bhagvatgita has made it clear : *The faith of all men conforms to their mental disposition. Faith constitutes a man; whatever the nature of his faith, verily he is that. [17/03]*. That is, thus, the fundamental reason for multitudinous and variegated faiths, with their respective rituals and ceremonies, having sprung-up all over the world. It would be seen that all the major oriental spiritual philosophies revolve around the focally vital theory of life after death and reincarnation of the soul. The basic Vedic philosophy itself has numerous off-shoots covering numerous faiths and sects such as the Budhists, the Jainis, the Sikhs, the Aarya-Samajis, the Brahmo-Samajis, the *Saivaite*, the *Vaishnavaites*, the *Shaktas*, the *Tantrics* etc. However, the basic tenets of *Vedic Dharma*, also referred to as *Sanatan Dharma*, have remained undiluted from the ancient times. Verily, it is because of the sterling quality of this broad-based faith, professed by the vast majority of Indian population that it has withstood the numerous villainous onslaughts on it.

The *Shruties* (some Vedas and Upanishids) form the bed-rock of our spiritual thought. The *Smrities* comprise various subsidiary philosophical concepts evolved in the latter periods of our history such as *Patanjali's Raja-yoga- Darshan, Kapil's Sankhya-Darshan, Kanad's Vaishashakha-Darshan, Gautam's Niya- Darshan, Vyasa's Vedanta-Darshan and Gemini's Meemansa-Darshan*, generally referred to as the Six Schools of Hindu Philosophy. Of these Patanjali's *Yoga-Darshana*, has come to enjoy a place of prominence, universally. Incidentally, the term 'Yoga' means Union or Merger. It essentially implies union/merger of the unit mind with the cosmic mind or Jiva-Atma with Paramatama as a means of final liberation or *Mokhsha. Karma-Yoga, Gyana-Yoga, Bakhti Yoga* lead to the same goal of merger. as clearly explained in the *Bhagvatgita*. However, there are dozens of other recognized paths of spiritual practice which can all safely be called Yoga. We have *Hata-Yoga, Japa-Yoga, Kriya-Yoga* etc. Even the religious practices professed under other major (non-oriental) religions of the world may also be regarded as YOGA, so long as the inherent meaning of the term (YOGA) is not lost sight of and it conveys the import of 're-integration' (Merger).

To some, *Japa-Yoga* might secure the same result, as *Raja-Yoga* or *Hata-Yoga* would do to some one else and possibly within the same span of time. *Japa-Yoga* (repetition of a single Mantra) is, perhaps, the simplest and at the same time very powerful, too. The *RAJA (Ashtanga) Yoga* is, however, considered to be the most scientifically organized Help-Line. It is the Yoga of eight steps: ***Yama, Niyama, Asan, Pranayama, Pratihara, Dharna, Dhyan and Samadhi***, each step leading, in logical progression, to the next one.

The first two steps viz. *Yama (Ahimsa, Satya, Astaya, Aparigraha, and Brahamacharya)* and Niyama *(Shocha, Santosh, Tapa, Swa-adh and Ishwer Pranidhana)* may conjointly be called PATANJAL'S TEN COMMANDAMENTS. I, personally feel that no spiritual practice worth the name could be effective and purposeful unless it is built on the bedrock of Patanjal's Ten Commandaments. Nonetheless, a creative desire and a constant ideation of the **GREAT** are an indispensable prerequisite for getting an inkling of Cosmic Consciousness for the final merger.

There is no contradiction in practicing *Karma-Kanda* along with Yoga (as Raja-Yoga is now popularly known). The practice of Karma-Kanda, forming as it is an essential part of Vedas, could never have been intended to remain completely divorced from the other part of it viz. the mind boggling transcendental part, as contained in the Vedanta and the Upanishadas. Take, for instance the example of a small Mantram recited to offer obeisance to a lighted lamp: ***Swa-Prakasho Mahadeepa***. It serves as a constant daily reminder of the All-Pervading Self-Luminous One in relation to which all the countless Suns and the celestial bodies, taken together, form an infinitesimal speck. The practice of *TARAPAN* (offering water to the manes) while reciting the prescribed mantras has an indisputable and interminable social value. The hymns prescribed for the performance of HAVAN or *Shradha* or *Kanya-Dhana* and other similar rituals are basically wonderful invocations for keeping our minds constantly attuned to the wonderful spectrum of the Vastness abounding us. There is, therefore, no clash between the *Karma-Kanda* and the scientific spiritual practice of Yoga. Dr. S. Radhakrishnan says that the essential principles of Hinduism have nothing to fear from any advance in scientific

knowledge or historic critics. Heinrich Zimmer, in his "Philosophies of India" says, "We of the occident are about to arrive at a cross road that was reached by the thinkers of India some seven hundred years before the Christ. The effort of Indian philosophy has been, for millennium, to know the adamantine self and make the knowledge effective in human life."

With, without or in spite of the foregoing discussion centering around various Help-Lines being adopted under the Hindu way of life with a view to securing the final merger, I would like to mention the order of precedence in the matter of paying obeisance to our principal Deities on different religious occasions such as *Yagnyas* and even the daily prayers offered at homes or at temples or other religious places. Customarily, we start with *"GURU"* which can have numerous connotations including the *GURU-WITHIN. GURU* being regarded as *Sarva-Deva-Swarupa* and, more importantly, a personal Guide, has to be invoked first of all to help put us on the right keel. Then comes GANESHA. To my mind GANESHA is synonymous with *Brahama*, the *Hiranygharbha* who is the primordial progenitor. Brahaman by Himself, is not generally worshiped formally nor, perhaps, do we have any known hymns directly attributable to Him. *Ganesha*, therefore, having assumed the importance of a primordial deity is rightly regarded as the *Adi-Deva* and also having been given the attribute of *Vigna-Harta*, He has to receive our first obeisance among the Deities to seek his blessings to accomplish our *SADHANA* unhindered. The next in order comes *NARAYANA* who is also referred to as *VISHNU. Narayana* being the essence of the very existence of the Creation, is the Preserver, the *Palan-Haar*. It is He who in due regard to His designated function, has to re-incarnate Himself from time to time to restore order in the Creation. He is *Shanta-kar*, the supreme bestower of Peace and has, therefore, to be worshipped intensely and constantly to help us to maintain our mental poise and equilibrium in the slippery path of SADHANA. Then comes SHANKARA or SADHASHIVA. HE is regarded as *Ashutosha*, the EasyApproachable or Easy- Appeasable Deity. HE is also called Rudra, the ONE who makes us to weep, weep in the intensity of our desire to liberate ourselves. HIS essential functional attribute is Dissolution at the end of each *Maha-Kalap*: 432 million mortal years (forming one day/night of *Brahama*).[MMW-D, P. 262] HE is the ONE who helps us to break asunder the fetters of our mundane attachments to secure our release. HE is, therefore, to be worshipped ardently to free us from the millstone that keeps us bound to the vicious circle of Avagaman. His worship should enable one to smear ***ash*** allover the body, that is, to completely annihilate ego as an indispensable step for onward march toward the Godhead. The concluding worship is of the *Devi*, the Mother. I think one can approach the Mother only after completely smearing oneself with the *Chita-Bhasma* (the Pyre-Ash), that is, through the intense worship of Shiva, the Destroyer of *Kama-Deva*. The Mother's worship is the final stage in the pilgrim's progress. In a way, it is the final assault camp for conquering the **"EVER-REST"**. It is only the Mother who can guide us to the Father, the Param-Shiva-*[PARAMASYA-PADAY-NISTRAI-GUNEY SHIVAI NAMO NAMAH]*--- the **FINAL MERGER.**

FELICITATIONS

(I) HEARTIEST CONGRATULATIONS TO SHRI KULDEEP KHUDA, IPS.

Shri T.N. Khosa, President, K.P. Sabha, Jammu, on his own behalf and on behalf of the members of the Executive Committee and the General Body of the Sabha conveys heartiest **congratulations to Shri Kuldeep Khuda, IPS, on his elevation to the post of Director General of Police, J&K**. We also greet and heartily congratulate Madam (Dr.) Indu Khuda, in this behalf. We also take this opportunity to greet and thank profusely Shri Ghulam Nabi Azad and his Government for taking this most appropriate and judicious decision. It is for the first time in the last 18 years of insurgency that, after **G.J.Pandit** (1987-89), a son of the soil has been appointed as head of the State Police Force.

POSTINGS : An IPS officer of 1974 batch of J&K Cadre, Shri Khuda has had numerous onerous assignments. As S.P. Poonch (08/'84 to 10/'86), a large number of subversives, involved in trans-border arms movement, were arrested, and a huge catch of arms recovered, foreboding a full scale infiltration for terrorism. From July 1990 to July 1996, he held the assignments of DIG Doda-Udhampur Range, DIG Security, J&K, and DIG Armed Police & Traffic. Promoted to the rank of IGP, he worked as IGP Traffic, J&K (07/'96 to 12/'96), IGP, Jammu Zone (12/'96 to 07/'99), IGP, Crime & Railways (07/'99 to 11/2000). He was promoted and posted as Addl. DGP CID, in 2001. He held the post of Addl. DGP Armed Police (05/'03 to 05/'05) and Addl. DGP CID (State Intelligence Chief) (05/'05 to 07/'07). He remained as a member of the Unified Command/Core Group (1992 to 05/'03) (except from 07/96 to 11/'96).

ACHIEVEMENTS : As DIG Doda-Udhampur Range, Shri Khuda conceived and implemented the scheme of Village Defence Committees and set-up 100 VDCs in Doda, in 1995. Later, the scheme was extended to the entire Jammu province during his tenure as IGP Jammu. He, for the first time, conceived and implemented the scheme of recruiting and deploying SPOs for operations against militancy. Accordingly, 300 SPOs were selected for Poonch and Rajouri Districts, each. The scheme aimed at deploying local boys for intelligence collections, proved immensely successful and was extended to the whole of the State.

MEDALS : Shri Kuldeep Khuda has, so far, been awarded the following medals:

(a) *Kathen Seva Medal with Bar- 1984.*
(b) President's Police Medal for Meritorious Services - 1993
(c) President's Police Medal for Distinguished Services-1999
(d) DGP's Commendation Medal-2001
(e) *Antriksh Suraksha Seva (IS Duty) Medal-2002*
(f) Sher-e-Kashmir Police Medal for Meritorious Services-2004
(g) *50th Anniversary Independence Medal-2004*
(h) *Operation Vijay Medal (Kargil)-2004.*

We wish and pray for Shri Kuldeep Ji Khuda's complete success in his higher onerous assignment. May God bless him with a long happy life, wisdom, glory, charitable disposition and a *creative desire and a constant ideation of the GREAT.*

(II) OVATION TO SHRIMATI BIMLA RAINA THE CELEBRATED MYSTIC POETESS

Shrimati Bimla Raina, the celebrated mystic poetess, was felicitated on the occasion of the inauguration of the ***"GOPI-DHAM"***, an Ashram built and dedicated to the memory of Bhagawan Gopinathji, by Prof (Dr.) Bushan Lal Kaul, an eminent scholar, at Barnai, on August 05, 2007. Shrimati Bimlaji was presented with a Memento and a Shawl, on behalf of the Ashram, in this solemnly impressive august meet attended by a large number of scholars and other intellectuals.

Shrimati Bimlaji has, so far, compiled her *Vaaks* in two volumes, titled, ***"Resha-Malyun Myun"***, (1998) and ***"Vyatha-Ma-Chi-Shuyangith"*** (2003) which have been very well received and are now widely acclaimed. Her third publication, *"Lala-Ded Meri Drishti Mayn" (2007), devoted to a reappraisal / reinterpretation of the available Lalishori's Vaks*, has generated a lot of heat in the literary circles and provided a fund of thought-provoking material for the litterateurs to ponder over. In fact, the authoress has taken a lead in starting a meaningful debate on the authenticity of the *Vaaks* and has also stressed the need for revising the diction and import of some of the *Vaaks*.

Shrimati Bimlaji has bagged many awards which include ***"Lalishwari Award"*** from Pt. Premnath Shastri Shoda-Sansthan, ***"Shri Krishnajoo Razdan Award"*** from Vichar Manch, Delhi and ***"Sadiq-Memorial Award"*** from Sadiq Memorial Society.

Having started writing devotional lyrics in Kashmiri (*Leelas*) at a tender age of eight, the nineteen forty-seven born Bimlaji, started pouring out her *Vaaks*, spontaneously, at a young age of thirty two. The depth and the drift of her *Vaaks* testify to her inborn talent. This clearly shows that she has brought over attainments and accomplishments ***[Ridhis and Sidhis]*** from her previous life or lives. In a way, one could imagine that **she is Lalishwari reborn**.

. Shrimati Bimlaji is doing pride to the community and is rendering invaluable service to the humanity at large. ***AYUSHMAN BHAVA, SAUBHAGIVATI BHAVA, SARVAOPKARI BHAVA!***

NOTE :— KP Sabha also extends its greetings to our young boys/girls who have been admitted to different professional courses, to those of our senior boys & girls who have secured jobs to start their careers, and to those of our in-service brothers and sisters who have been elevated to the higher positions in Govt./Non-Govt.Organizations.

READER'S VIEWS

I. MONGOLS AND KASHMIR

Editor
Kshir Bhawani Times,
Ambphalla, Jammu
Sir,

This has reference to an article, Mongols and Kashmir, by Dr. B.N. Sharga in the May/June issue of your esteemed journal. The assumption that Pandit Jagat Ram Nagu living in Kashmiri Mohalla, Lukhnow, in 1850, was a descendant of Naga tribe, by having 'Nagu' as his surname, has to be taken with a pinch of salt. May be Shri Nagu's ancestors lived by the side of a Nag a 'Spring' and so the surname.

It is a firm view held by Pandits that on the penance of Kashyap Rishi the Ma Shrika came in the form of '*HARI*' and dropped a pebble which grew into a mammoth hillock, Hari Parbat, draining the satisar water through Baramullah and creating a dry alluvial land for inhabitation. Geologists also say that an upheaval of great magnitude hit the vale causing drainage of the water through Baramulla and resultant large valley emerged for habitation. A truce was reached between Nagas and Pischacas and Kashyap Rishi that the former shall remain in the higher grounds in summer and Kashyaps emigrants shall live in plains during this period. In water the emigrants shall live in southern plains of Panjab and Nagas and others descend down to the valley. Solomon and Lost tribe of Jews settling in valley is a conjecture.

However, the view that Kalhan Pandits' Rajtaringani is based entirely on Neelmat Puran and as such cannot be treated as a historical treatise, is not based on facts.

Kalhana Pandit was a Historian par excellence and much ahead of his times. His contribution to preserving Pandit traditions and writing a history of thousands years is a monumental work based on earlier references which he has quoted. His entire work is in Kavya known as "*Alankarshastra*" which only few rose gifted to undertake. He was no ordinary street ballad singer. His father Pandit Campaka was a minister with King Harsha (1089-1101). His uncle Pandit Kanka was a erudite teacher who taught King the Sangeetshastra. His family lived in Prahaspira near present day Pattan.

Kalhana states that he consulted eleven earlier works of former scholars in writing his treatise. The other work which the author quotes is that of Suvrata who has published a digest of earlier works on Kashmir history. Kalhana also took notice of Khemendra's— Nopavali, a history of repute. Khemendera is a reputed writer who lived a century earlier than Kalhana and his works are available except the 'Nopavali' which could not be traced. The other work Kalhan took notice of was the works on history written by Padmamitra.

Further Kalhana has acknowledged the works on history of Kashmir written by Pasupata and Hilaraja. Hilaraja's work 'Parthivavali' has been referred to. The other work that has been acknowledged i.e. Chavillakara's treatise.

Besides this, Kalhana has taken notice of various inscriptions, plates, connected with various issues related to kings of Kashmir, grant of endowments to temples and other institutions. He also studied the coinage system of various kings. Besides, Kalhana's father

who lived for a considerable period after the death of King Harsha provided access to the various records and visit to various places facilitating writing of the great work of Rajatrangini. His uncle was also of great support. Kalhana held no office of profit in the service of serving King and has as such been under no influence to write a tutored history. The tribes Kalhana has written about are even now verifiable. Nishadas are the boatmen who are now referred to as Hangis, Mlechas are the Tusukishas, Greeks and later Syedas who took beef and were as such hated by Pandits. Khasas were the tribes now inhabiting places beyond Uri, Keran, Rajouri and they then were a source of nuisance by causing raids in valley. Bholtas were inhabitants of Ladakh and Drass. Dards are the inhabitants of present day Gilgit, Chitral Gurez. Damaras are present day Dars new mostly the muslims and so are Tantreys. Ekangs were a group of militia men loaned by Damaras to the king in times of war or on ceremonial functions.

In view of monumental work taken up by Pandit Kalhana, based on solid references, it is not understood what is the need for Carbon dating on issues which are connected with history. I am enclosing photocopy Page 1 of the Rajtarangani for the benefit of readers to take notice of the Kavya and form of the immortal work.

Yours faithfully

JLTiku

(Dr. J.L. Tiku)

राजतरङ्गिणी

॥ प्रथमस्तरङ्गः॥

ॐ स्वस्ति ॥ श्री गणेशाय नमः॥

भूषाभोगिफणारत्नरोचिः सिचयचारवे। नमः प्रलीनमुक्ताय हरकल्पमहीरुहे ॥१॥
भालं वह्निशिखाङ्कितं दधदधिश्रोत्रं वहन्संभृ-तक्रीडत्कुण्डलिजृम्भितं जलधिजच्छयाच्छकण्ठच्छविः।
वक्षो बिभ्रदहीनकञ्चुकचितं बद्धाङ्गनार्धस्य वो भागः पुंवलक्ष्मणोस्तु यशसे वामोथ वा दक्षिणः॥२॥
वन्द्यः कोपि सुधास्यन्दास्कन्दी स सुकवेर्गुणः। येनायाति यशःकायः स्थैर्यं स्वस्य परस्य च॥३॥
कोन्यः कालमतिक्रान्तं नेतुं प्रत्यक्षतां क्षमः। कविप्रजापतींस्त्यक्त्वा रम्यनिर्माणशालिनः॥४॥
न पश्येत्सर्वसंवेद्यान्भावान्प्रतिभया यदि। तदन्यद्दिव्यदृष्टित्वे किमिव ज्ञापकं कवेः॥५॥
कथादैर्घ्यानुरोधेन वैचित्र्येत्यप्रपञ्चि ते। तदत्र किंचिदस्त्येव वस्तु यत्प्रीतये सताम्॥६॥
श्लाघ्यः स एव गुणवान्रागद्वेषबहिष्कृता। भूतार्थकथने यस्य स्थेयस्येव[1] सरस्वती॥७॥
पूर्वैर्बद्धं कथावस्तु मयि भूयो निबध्नति। प्रयोजनमनाकर्ण्य वैमुख्यं नोचितं सताम॥८॥
दृष्टं दृष्टं नृपोदन्तं बद्धा प्रमयमीयुषाम्। अर्वाक्कालभवैर्वार्ता यत्प्रबन्धेषु पूर्यते॥९॥
दाक्ष्यं कियदिदं तस्मादस्मिन्भूतार्थवर्णने। सर्वप्रकारं स्खलिते योजनाय ममोद्यमः॥१०॥युगलकम्॥
विस्तीर्णाः प्रथमे ग्रन्थाः स्मृत्यै संक्षिपतो वचः। सुव्रतस्य प्रबन्धेन छिन्ना राजकथाश्रयाः॥११॥
या प्रथामगमन्नैति सापि वाच्यप्रकाशने। पाटवं दुष्टवैदुष्यतीव्रा सुव्रतभारती॥१२॥
केनाप्यनवधानेन कविकर्माणि सत्यपि। अंशोपि नास्ति निर्दोष क्षेमेन्द्रस्य नृपावलौ॥१३॥
दृग्गोचरं पूर्वसूरिग्रन्था राजकथाश्रयाः। मम त्वेकादश गता मतं नीलमुनेरपि॥१४॥
दृष्टैश्च पूर्वभूभर्तृमतिष्ठावस्तुशासनैः। प्रशस्तिपट्टैः शास्त्रैश्च शान्तोशेषभ्रमक्लमः॥१५॥
द्वापञ्चाशतमाम्नायभ्रंशाद्यान्नास्मर न्नृपान्। तेभ्यो नीलमताद्दृष्टं गोनन्दादिचतुष्टयम्॥१६॥
बद्धा द्वादशभिर्ग्रन्थसहस्रैः पार्थिवालिः। प्राङ्महाव्रतिना येन हेलाराजद्विजन्मना॥१७॥

II. UNIVERSITY FOR KASHMIRI PANDITS

The Hindu Education Society managing some KP educational Institutions has welcomed Vice-Chancellor Amitabh Matoo's idea of setting up of a world class KP minority community University in Kashmir. Its Managing Committee has also announced intial contribution of Rs. 20 lakhs from its funds for this project.

Not a bad idea. The project meant for KPs in name will atleast help their Kashmiri brethern from whom they have still many expectations.

The expectations include both political and academic. The proposal though yet to take off is to make inroads into the political circles.

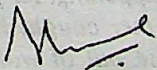
May anyone ask the HES Managing Committee as to what is the present position of Gandhi College Srinagar? Who is controlling its administration and funds? And who are its teachers and students? No answer.

KPs have already lost one prestigious and oldest educational institution to fundamentalists in the garb of educationists. Now the same people want to dedicate another project to them for furthering their own interests.

Thank God ! they are proposing it. In Kashmir minus Kashmiri Pandits and not at Shardha in Pakistan.

Kamlaish Vakil
(Kashmir-Gazette)

III. KSHIR BHAVANI TIMES

To,

The Editor-in-Chief,
Kshir Bhavani Times,
K.P. Sabha, Jammu

Sir,

I have been a regular reader of Kshir Bhavani Times for the last several years. It gives me immense pleasure to pen down my views about it. The journal covers areas which interest all— men, women, youngsters and students. The regular features on VedicWisdom, Meditation, Historical Anecdotes and Health-Care interest all age groups and make a quality reading material. The articles which are generally written by experts in their respective fields are illuminating. Poems and literary writings form an important ingredient of all the sections.

I have noticed that the journal has evolved over the years and made remarkable improvement especially during the past one year. The English section is rich in variety and content and I have personally gained by reading the editorials and features. It is my considered opinion that the KP Sabha is doing a good community service by publishing Kshir Bhavani Times which meets the requirements and standards of a good periodical.

Yours sincerely,

(Prof. B.L.Kaul)

AGING DOES NOT STAND IN THE WAY OF LEARNING

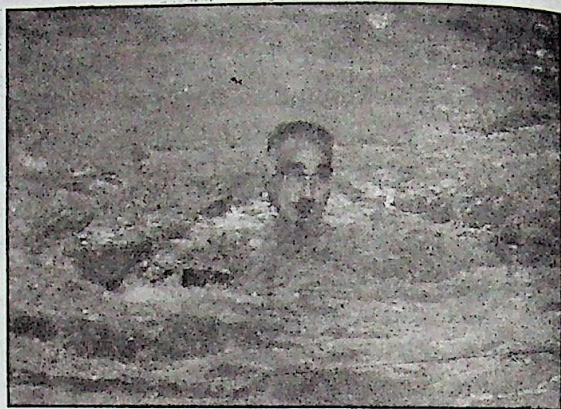
Prof. (Dr.) B.L. Kaul

"The man who works and is not bored is never old" *(Pablo Casals)*

The Hindus and Budhists believe that life continues through reincarnation. The Christians, too, can see life as a continuing process through their belief in resurrection. So the death becomes just the end of one phase of life and the beginning of another, which can be more beautiful, more glorious and more complete. Then where does the aging stand in the way of learning?

My wife Promila and I visited England in 2003 to see our son Anil and his family. There, I volunteered to accompany my grandson Ahan to swimming practice classes in a nearby Health Club. Both of us enjoyed each other's company and usually chose a double decker bus to reach the club. It gave us occasion to munch crisps and chocolates and at the same time enjoy the lush green landscape for which England is famous.

The Private Health Club named "LORDS" was located in a vast expanse of greenery and besides other facilities had three swimming pools — one for children, another for young men and women and a third one for the elderly of both sexes. I was indeed thrilled to see my grandson learn swimming alongwith other kids, some of whom cried for fear of drowning (in presence of their anxious parnets). It was quite a sight to see some children swin like small fish in a pool of water-dashing here and there. I wondered how they managed to do so. I also watched with amazement how some old men and women regularly came and enjoyed themselves in the pool rather than brood at home as most of us do after retirement.

On one particular day, I took a chance to talk to Margret the tall and slim swimming instructor of Ahan, when she was free. I told her how I felt amazed to see old men, old women and children swim so gleefully while I dreaded to venture into deep water for fear of my life. She just smiled and said that I too could learn to swim. Expressing my doubt about it, I went on to tell her how I had nearly drowned forty five years ago :

"It was a hot August day of 1954 (during Amarnath holidays), I took my three-year old brother Nanjee in my lap and proceeded to Ganpatyar Ghat for a bath. There were many children in water and many among them swam adeptly at the ghat, in the gaps between Shikaras and Khochas anchored on the banks of Vitasta. After giving my younger brother a bath, I asked him to sit on a dry step of the ghat and myself went down a few steps in the river to have a bath. It then, foolishly though, occured to me to try my luck at swimming. That was a big mistake. While practising I realized that I had strayed into deeper water and my feet could not touch the ground. Realizing that I could drown, I put my hand out of water. A vigilant shikarawala understood what was happening. He pushed his shikara closer to me, caught hold of my hair and pulled me out of water. He hurled his choicest abuses and slapped

me while leading to the safety of the ghat. I didn't, of course, mind his language and the slap as it had come from one who had saved my life. That was the last time I had ventured into deep water and prefered the safety of a bath room for the rest of my life. There was, however, an exception forced by circumstances when thirty years later in 1984 I had to have a dip at Shadipur to immerse the ashes of my revered father, Pandit Maheshwar Nath Kaul. It also gave me a chance to see the proverbial "Prayagech Bouni".

Margeret listened to my story with rapt attention and there was a mischievious smile in her blue eyes. "Mr. Kaul your story is interesteing and fit for a tabloid; I suggest that you learn swimming", she said, "Learn swiming at my age? You must be joking". I said, "No I am not joking I mean it. There is no age bar on learning", she said emphatically.

I was not sure that I could learn swimming at 60. She informed me that "Lords" was orgnizing a swimming practice class for 30 days for those over 50, in a week's time,. at half the usual fee. She suggested that it was a good chance and I should enrol myself for the same. I did not commit to her but back home I broached the topic with my son and daughter-in-law, Tina. They welcomed the idea and tried to convince and encourage me at the same time. However, I was skeptical about my learning capactiy. The thought of childhood drowning experience discouraged me. That night my wife Promila advised that indulging in such childish activity at my age would make me a laughing stock.

Next day my son and daughter-in-law suddenly arrived at the pool while I was watching Ahan and other children swim. They discussed the matter with Margaret and despite my protests I was enrolled for the forthcoming swimming course for the elderly at "Lords". To encourage me and boost my morale my son also enrolled himself in the same group.

It took me about ten days to learn how to keep myself afloat in water, thanks to efforts of Margeret. I was able to cross the breadth of the pool in the middle (4'-9" depth) in fifteenth day. Margaret and other participants including my son clapped enthusiastically when I performed this feat. It gave me undescribable comfort and joy to be able to swim. By the end of the one month's practice, I was able to cross the whole length of the pool starting from the deep end. A journalist among the learners took my picture while swimming and it appeared along with my story in a popular weekly '*Take a Break*' published from London, with the heading "*Bansi learns to swim at 60*". Isn't it great? So, my dear friends, shed your inhibitions and do whatever you have wanted to do all your lives. Someone has rightly said that life begins at sixty ! So don't wait and start rightaway.

"This anecdote is about political parties employing *goondas* to rig polls. The *goonda* fraternity had its own undercover identifications to establish its political credentials. The police got a wind of it. So when it arrested four hoodlums they were ordered to stand in line.

"Raise your *dhoti*", ordered the police officer.

The first man had a red *langoti*. "Lock him up, he is communist," ordered the official.

The second wore a green *langoti*. "Lock him up, he is a Majlis Ittehad-e-Musalmeen."

The third had a saffron underwear. "Lock him up, he is BJP."

The fourth who didn't have any underwear, explained his nudity as "an independent without political affiliations." He was set free.

Moral : Do not wear *langotis* till elections are over."

MOMENTS OF MEDITATION

QUIETUDE

* To be humble, to be as quit and silent as possible, is a sign of great wisdom. Wise people do not speak much. Just a few words here and there is enough. They do not need to say more than that. People learn just by seeing them and by sitting in their presence. .... *GURU DEVA*

* Man has two eyes and two years, but only one tongue; let him, therefore, do half as much talking as seeing; and, again, half as much talking as hearing. .... *MAHATMA GANDHI*

* Spend sometime in silence everyday! And put to yourself the questions again and again : What am I ? Whence have I come? Where is my true homeland? Why am I here ? One day, the answer will come to you out of the depth within. .... *J.P. VASVANI*

* Be alone within. Meditate and read good books more. Mostly remain apart and live within yourself. Enjoy solitude. Be happy and cheerful inside. Why dissipate in useless talk the perceptions you have gained ? Words are like bullets: when you spend your force in idle conversation, your supply of inner ammunition is wasted. .... *YOGANANDA*

* I like the silent church before the service begins better than any preaching. .... *R. W. EMERSON*

* Speak little about what you know and keep quiet about what you do not know. .... *SADI NICHOLAS CARNOT*

* He who truly knows has no occasion to shout. .... *LEONARDO DA VINCI.*

* In quiet places, reason abounds .... *ADLAI SREVENSON*

* A good listener is not only popular everywhere, but after a while he knows something. .... *ANONYMOUS*

* Silence is the safety zone of conversation .... *ARNOLD GLASOW*

* He approaches nearest to the Gods who knows how to be silent even though he is in the right...... ....*CATO*

Obeisance : BLK

BIHAR VETERINARY COLLEGE, PATNA — SOME OLD RECOLLECTIONS

—Dr. J.L. Tiku

***"He who can, does. He who cannot, teaches".* George Bernard Shaw**

I was admitted to the Bihar Veterinary College, Patna way back in 1952. Having been brought in the cool salubrious climate of valley, the admission in an institution situated in a far away hot eastern part of the country, meant new experiences, social contacts and a professional training, which shaped my future career/life. I landed in a side room with two other inmates, one from my own state, a sikh student and the other, Shri B. Sahu, from Bihar. There was nothing spectcular about the company or the room other than a nocturnal episode of the sikh colleague which is amusing and may be still of interest to many of my friends. One night I was aroused from deep slumber in dead of night by a certain noise, I got up to find, to my surprise, my Sardarji friend making small 2 to 3 pound parcels of almonds. He, as later transpired, made small stitched parcels of almonds during dead of night and by morning delivered these to some of his teachers to curry favours. It was amusing to see a sardar with his hair loose, in underwears, skilfully carrying this job in dead of night. His cleverness, however, landed him in trouble in the final year exam of B.V.Sc. Preliminary, when he tried a similar trick on one of his external examiners. Pretending to be the brother of the examinee he sought help for himself through proxy. However, the real sardar was revealed and trick failed. He abandoned rest of the exams and left for Assam Veterinary College. His scheme worked and earned him a degree and a respectable job.

Most of my co-students from Bihar exuded a warmth and friendship of an unparalleled magnitude. The bulk of the student community was from rural background. Each one hailed from one or other district and had their own dialect. While, some conversed in chaste sweet Bhojpuri language, the others brought in the rich Mithali anecdote interspersed, with, some friend speaking with a superior accent of Patnavi. To me this unfolded the true and rich cultural heritage of this great state. Sometimes the simplicity of the students brodered on complete ignorance. Once a friend belonging to some interior part of the state asked a sardar friend of mine as to how many caps (turbans) he had purchased, and where did he keep them? The innocence was brief : the turban was untied and refixed in his presence to his amazement.

No uniform was prescribed for the students in Bihar Veterinary College. Most of the students would prefer a loose kurta and dhoti, some would use kurta-pyjamas and others the western attire. This all lent a colour and variety to the complexion of the student community. A dress-code might have been introduced in the college later.

One of the greastest embarassment to many of the student community was caste

consciousness prevalent in the college. This was a must to forge local alignments. It was much of an amusement to hear many colleagues being addressed as 'Ahir Bhai'. Then there was a "Kurmi", a "Munda" a "Bumihar", a "Thakur", a "Kaist" and a universal "Sinha" which left us bewildered. However, this never created any problem in the campus and on the other hand, was a source of amusement and fun for us.

The mess presented one of the greatest rendezevous for get-together and gossip. There were three messes in the college. The Gafoor's mess exuded savoury flavours made more volatile by the recipes the mess manager could count his finger tips. The boastful pronouncement of Gafoor — mess that it has served some of the top dignatories, lent a sort of superiority to it. The middle mess was run by a person called Pandit Ji. The face of this mess manager was always fresh. He was so benovolent in his talk and conversation that he satisfied students' palate by his simplicity and sweet tongue. Students with muscle power and forceful vocal cords could make Pandit serve them better, leaving the rest to content with the left overs. Sometime, it would come to breaking point, when a scuffle would follow. Sometimes a dead cockroach in the Dal or a stale vegetable served provoked a lot of commotion. The third mess was run by Shanker which was less noisy, perhaps because the mess manager was strong and temperamentally rude.

The earliest historical links between Kashmir and Magadh were established during the rule of Asoka in 215 B. C. In fact King Asoka is credited with having established our present day capital city of Srinagar. He is also credited with having established numerous viharas at "Subseletra" and "Vitastatra", now known as "Kukaletar and Verinag. Despite his having embraced Bushim, Ashoka is reported to have built Siva temples at Vijaysewara, present day Bijbehara and is reported to having prayed at Lord Buteshwara temple on a number of occasions. His son Jaluka, an ardent believer of Hindu faith, is reported to have prayed daily at Lord Buteshwara's temple, a distance of four days, by having a relay ride on swift ponies. Such a description is found in the Rajtarangni.

The other ancient historical link is the exile of Yusuf Shah Chak, engineered by King Akbar through deciept in 1580, who later died in September 1652 pinning for his beloved wife from whom he was separated. He is buried at Biswak in Patna district.

Coming down from what is historical to the student days, a drama "KHADERAN KI MATARI" played by a group of students was a performance of merit. The ace performance was of one Saran in the role of a retired army man who boasted of his skill in culinary arts to dentistry and in doing so removed a normal tooth of his patient's wife. The student community at the college made the life full of activities ranging from games to horse-riding, photography, drama and debates. We had a wonderful faculty. The voice of Prof. Rahim was resonant and he would with a stiff back move his eyes on the class with

warmth and affection. His pronouncing of "Sus-Tenta-Culam-Tali" Protuberence of a bone was spectacular and I do not forget the word and so also, the anatomy. Prof. Dass and Prof. Jha did their job of helping in anatomy practicals with care and dedication. The accent of Prof. Jha was sweet and his word always reassuring. Prof. R. B. Prasad was known for his command on the subject of genetics and animal husbandry and the students listened to him with rapt attention. There were other professiors matching in their skill of teaching subjects, notably Prof. Kuppuswamy, H.R Misra, Prof. Aftab Ahmed, Prof. Ishaque and lastly the then Principal H. R. Kapur. Hostel Warden Dr. D.B. Mukherjee endeared one and all by his Bangali accent and mannerism. However, they had a concern for students and were helpful in many ways. After leaving the portals of my alma-meter, I have lost contact with a number my class mates and those my juniors with whom I was in the college. Contact was also lost with most of our teachers, a good number of whom have retired. Many of our friends have made to positions of eminence in their respective fields of specialization and attained positions to shape the development of livestock industry in the country. There might be yet others, who carry the skill and knowledge, in positions not so important. To all of them, I would, but, send my warm feelings of fraternity and goodwill. None of them is forgotten. Finally what matters is how we as the products of this great institution, Bihar Veterinary College, contribute individually or collectively, irrespective of our position to alleviate human suffering by improving livestock production and removing rural poverty. May this institution confer to present and future veterinarians the wisdom of learning and love for animal welfare.

MIND OF
MASTER ZINDA KAUL

* *I found the Beloved gracious and we became lovers. His mercy forgave my faults, and I presented pearls of my tears (of repentence). He wished me to be his devoted servant, and I thanked him for the honour. He said, 'You have to purchase (i.e. put up with) my wantonness,' and I at once offered my life as earnest money. Then he stroked my back, and I began to comb his hair (i.e. attempted to solve the mystery about him). Then we did all that suited wantonness on his part and submission on mine.*
* *It is easy for God's perfect wisdom to remedy even death; even so we have never seen Him exercise such mercy. And yet the Hindu Shastras call Him 'merciful to the helpless' and the Quran declares Him to be clement and merciful !*
* *Where Philosophy tried to comb the clotted locks (of the Mystery), it only added to the complication of turns and twists.*

FOOTPRINTS IN THE SANDS OF TIME

SIR JAGDISH CHANDER BOSE

B.L. Khar

Jagdish Chander Bose was a great physicist and plant physiologist. His wireless inventions antedated those of Marconi. He also established a parallelism between animal and plant tissues. He also became the father of Bengali Science Fiction.

J.C. Bose was born on November 30, 1858 in Mymensingh, now in Bangladesh. His father, Bhagwan Chander Bose, was a Deputy Magistrate and a renowned BrahmoSamaji leader. JC began his initial schooling from a vernacular school, joined Hare School, Culcutta, in 1867, and then St. Xavier's School/College where from he passed his B.Sc., in 1879. He went to London in 1880 and obtained a Tripos in Natural Sciences through the Christ Church College, Cambridge, in 1884, as also a Bachelor's Degree in Science from London University.

On his return to India, JC taught physical sciences at the Presidency College, Calcutta. Indian teachers were paid one third of the salary of the British teachers. He refused to accept the salary but worked for three years without salary and was then given the full salary. JC had an alert mind, always on the look out for new ideas. But the Presidency College lacked a proper laboratory facility. He set up his own laboratory in a small room and went on zealously with his research projects without a research laboratory and research grants. He, however, overcame all these impediments successfully. JC was married to Abala, (a brilliant science student turned a social worker in the field of women's emancipation), in 1887.

The first remarkable success came to JC in November 1894 when he ignited gunpowder and rang a bell at a distance, using microwaves in wavelength in millimeter of range, in a public demonstration held in the Calcutta Town Hall. By this experiment he established that the invisible light can easily pass through brick walls, buildings etc. and that messages can be transmitted by means of it without wires. JC thus became the first in the world to demonstrate his invention of wireless telegraphy in the public. Simultaneously, he also became the first science fiction writer in Bengali. JC's another remarkable contribution was in the field of Plant- Physiology in which his research work was equally pioneering. He proved, with the help of "Crescograph" that plnts respond to various stimuli as if they have nervous system like animals. He established that plants grow faster in pleasant music and their growth is delayed in noise and harsh sound.

Though not interested in patenting his inventions on moral grounds, JC was the first Indian to get a US Patent in 1904. He was honoured with "Knighthood" in 1916. He founded the Bose Institute in 1917 and directed it. **Sir J.C. Bose remained completely absorbed in his research programmes uptill his last breath that he took in November 1937.**

BE CREATIVE

Creativity belongs to the artist in each of us. To create means to relate.

The root meaning of the word ***art*** is ***to fit together*** and we all do this every day.... Each time we fit things together we are creating—whether it is to make a loaf of bread, a child, a day.

With pens, paints, crayons, newspaper clippings, photographs, and household items, create a collage that reflects some of the things you would like to fit together.

The Express

—Somnath Zutshi

The huge railway station wore a deserted look.

The rooms were locked. No navy blue uniform was visible.

Nor the red one of a porter. Just an overflowing throng of passengers. As if the whole country had spilled its gut for some inaugural train journey. A hushed silence swirled around sealed lips. Tile man sporting a white goatee looked around penetratingly while his wife gripped his left hand. The train, doors closed, lay hugging the platform. It was getting to be dark, but there were no lights around.

The scheduled time of departure was long past. People wore expressions of impatience and excitement. Excitement and fear. ("Oh! For reaching the destination.") They had secured their tickets discreetly from some touts and now cast guilty glances around. They came from all over. Men and women. Children and grown-ups.

White Goatee leaned against a concrete pillar. Snatches of conversation wafted to him.

"They say there will be no uniforms in this country. Not for the engine driver and the guard. Not for the conductor either. Is that fair?"

"Fair or whatever ! I wish the train would move. It is a long, arduous journey."

"I feel hungry. There is neither a shop nor any vend around here."

And then, in ringing tones, "Shut up ! Always hungry. You never get over hunger." The voice strode past. It was but a hazy impression through the mist. Perhaps someone from the new management.

Resting his shoulder against the concrete pillar, legs crossed, White Goatee looked around furtively. His wife had a tight grip on his hand. She seemed shrunken with terror. A middle aged man, sitting on an iron chest alongside, stared on at them. When the woman timidly drew the attention of her husband to this, the man got up and addressed them in a low tone : "I am... no, I was a railway guard. The stations have been closed down, uniforms taken away. Everything has been taken away. I am not a thief or a robber."

"Huh !" humphed White Goatee.

Suddenly the platform was swarming with many robust men wielding dumbbell-shaped clubs who ran to and manned the doors of each coach. The train was very long. So long that such a long train had never been seen before. Its rear end seemed to go right into the dusk.

One of the club-wielding men opened the door of the coach ahead. People piled in. Men and women. Children and grown-ups.

Many women in *ghunghat* wearing *lehangas*. Children slung across hips, dangling free. Many kinds of people. When White Goatee and his wife entered the coach, they stopped short. No berths! No seats! Some windows boarded up and others secured with metal hasps.

In the overcrowded coach passengers started sweating. The eyes of children bulged out. The tongues of old and young were hanging out. When the door of a big lavatory creaked open, the whole coach was invaded by putrescence. Emanating fumes spread like smoke.

The coach yawned and stretched. Its 'width increased slowly and doubled. Became threefold. Then fourfold. People cowered. The ceiling conjured up two or

three big lanterns like Alladin's lamps appearing magically. White Goatee could now see the club-wielding conductor clearly. He sat on a stool by the door. He was a garagantuan man. He looked like having been inflated by a bicycle pump. He had a big pot belly and shaggy moustache. He was wearing a crochetted cap, red bush shirt and blue striped pajamas. Blunt shoes and a chequered handkerchief worn under the collar completed his getup. Twirling his moustache he arched his eyebrows and with a head gesture signalled the passengers to sit down. Some of them sat on rusty chests and some others on rolled up bedding. Some sat on ragged mats and certain others on the bare floor. The lehanga clad women sat in the middle. White Goatee and his wife kept standing to one side.

"Cool cucumber. Cool cucumber," a thin voice arose outside.

The thirsty were about to get up when the conductor signalled them to sit down, this time with a hand gesture. Extending his thick arm of fourteen cubits past the door, he let it lengthen to the far end of the platform. Grasping a dozen hampers of cucumber he retracted his arm and scattered them amongst the passengers. To White Goatee the cucumbers looked like green fluorescent tubelights primed to explode in the pharynx of clamouring takers. He smiled to himself.

The conductor flared his nostrils at him.

There was report-like braying of donkeys and the train began to move. The sound of the moving train frightened the passengers. They had never heard a sound like it. Perhaps a wheel was broken. Or it could be of a hexagonal or octagonal shape instead of a round one. The coach was listing to its right like a boat caught in eddying currents.

The sound subsided slowly as the train seemed to take wing. It started to fly-like a vulture. White Goatee, smiling, said to himself, "This vulture will surely carry us, the meat portions, to our destination across the mountain. It will not devour us at the peak and leave our skeletons there."

The conductor signalled the lehanga-clad women to get up. They stood up. He traced a dance movement with a hand gesture signalling them to dance. The women were, perhaps, putting ankle bells on. (No! They had already been wearing them.) They started dancing in a circle around the conductor. Nobody could hear the bells. Much in the same manner as nobody, excepting White Goatee and his wife, could sense the stench. A man sitting to the left of White Goatee whispered to him "This conductor will tread over God-knowswho-all." White Goatee went 'Humph' as if reflecting on something. Then he said, "He, who gets under the wheel, dies. This is not a conductor. This is a wheel of this train... which moves."

The dance wore out slowly as did the passengers. They started dozing. Only the conductor, wide-eyed, fixed his gaze on other exhausted passengers and White Goatee. White Goatee stood to one side. his nose covered with a handkerchief, casting an occasional furtive glance .at the conductor. A silence reigned in the coach. After a while, the silence was shattered. The wheels of the train created a frightful din again and the train stopped.

"Cool cucumber. Cool cucumber," the same thin voice arose outside. White Goatee shot the conductor an enraged look.

"What is this joke? Where are we?"

The conductor looked at the passengers looking at one another with sightless eyes, murmuring among themselves.

"This is not *that* cucumber vendor. This one belongs to another station. We have implanted plastic tubes in their throats. That is how all cucumber vendors sound alike,"

the conductor told the passengers. Some colour returned to blanched faces. But it drained again when White Goatee said loudly, "Absolute lies! This is the same station from where we commenced. We are at the very same place." He grabbed his wife's hand, looking at the passengers with a mixture of sarcasm and disdain, and headed for the door.

The conductor blocked his way, but he punched him in the stomach and jumped on to the platform with his wife. He landed on his face. The cornuctor jumped out right after him, saying, "Where can you run?" He would have hit him with the club but for the train which began to move. The conductor lunged for the iron handle and hung on. White Goatee, still prostrate, saw him hanging thus and said to his wife, "The moment he falls, a wheel of the train will break." Then to himself, "A wheel moves around an axis, like the earth. Is this a stadium with the train moving in a circle around it, like a horse in a mill? Or is it a maelstrom?"

He rose up slowly, holding on to his wife's hand. And started scanning the deserted night.

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From the Award-Winning Book :
"YELI PHOL GAASH"

Translated from Kashmiri by —
SHANTIVEER KAUL

APPEAL FOR ENRICHING AND POPULARIZING

KSHIR BHAVANI TIMES

(REPRINT)

It has always been our earnest endeavour to constantly improve upon the quality and content of *Kshir Bhavani Times* and it is a matter of satisfaction that we have succeeded, to an appreciable extent, in this behalf. Nevertheless, a ceaselessly concerted effort is needed not only to maintain the standard of the magazine but also to improve upon it further and to popularize it, it being the principal representative magazine published from Jammu, our *Protem Home* and, as such, an important mouthpiece of the community.

It is, therefore, incumbent upon our readers, our patrons and all the members of our community, in general, to subscribe for the magazine. Those who already subscribe for it are entreated to keep their subscriptions alive by renewing them regularly and in time. They are also requested to contribute their write-ups, articles, reviews etc, for all the three sections of the magazine (*English, Hindi & Kashmiri*) to make it a wholesome and purposeful periodical of the community.

Of late, we have introduced some regular features such as *"Wavelets of Vedic Wisdom", "Moments of Meditation", "Foot-Prints in the Sands of Time", "A Historical Anecdote" and "A Word on Health Care"*. We would wish our readers and our patrons in general and particularly our literary geniuses (of whom we have no dearth), to contribute pieces relating to these regular features as well. That would ensure wider involvement of specialists and would avoid the features becoming a monopoly of only one or two contributors.

Editor

A HISTORICAL ANECDOTE

ASHOKA'S CONVERSION

— B.L. Khar

The Budhists believe that Ashoka's birth was foretold by the Budha himself Born of the Mauryan Emperor Bindusara and his relatively lower-ranked queen, Dharma, Ashoka grew as a warrior and a shrewd statesman. He had one younger brother, Vithashoka and several elder half-brothers. His growing popularity made his elder brothers wary of him, particularly the eldest one, Susima, the traditional heir to the throne. Ashoka was sent on various campaigns to Takshashila, Kalinga, Ujain and was even exiled to Kalinga for two years with a view to keeping him away from Patliputra. He was married to Asandhimitra who was to be his most loved chief queen for many years until her death. While in Kalinga, he had married a fisherwoman, Kaurwaki. During his Ujain campaign he had married his personal nurse, Devi, who later on became the mother of Ashoka's two children: Mahindra and Sanghmitra.

Emperor Bindusara died in 273 BC and Ashoka succeeded to the throne after killing all his brothers. Ashoka expanded further his already vast empire over the next eight years. The territorial jurisdiction of the empire was extended from Assam, in the east, to Iran, in the west, and from the Central Asia, in the north, to the Deccan Penunsula, in the south. The early part of Ashoka's reign was bloody. *"The old dream of uniting the whole of India under one supreme Government fired Ashoka and forthwith he undertook the conquest of Kalinga"* says Pt. Nehru in his Discovery of India.

Kalinga war is said to have persisted from 265 BC to 263 BC. Initially Ashoka's army is said to have met tough resistence from the Kalinga army generals. That had enraged Ashoka. A large scale blood-shed had ensued in which *"1,50,000 persons were carried away captive, 100,000 were slain and many times that had perished from starvation and disease."* says H. G. Rawlinson. The victorious Ashoka felt awfully stricken.

According to a legend, the King of Kalinga had been killed in the war which, ordinarily, should have meant an easy victory for Ashoka. But it was not to be so as the gates of Kalinga Fort were still barred from inside. This news had badly upset the emperor who had decided to lead the final assault on Kalinga, himself The army zeroing in around the fort-gates, these were thrown open from inside and 10 and behold all the Kalinga women, young and old, led by Padma, the young daughter of the slain king of Kalinga, swarmed out of the gates. Ashoka felt flabbergasted, as he could not kill the unarmed women.

Ashoka's heart was filled with remorse. He got converted to Budhism. This was an event of tremendous importance in the history of the world. Ashoka took a vow to govern according to the rule of law and piety. Never again did he wage an aggressive war till his death in 232 BC.

"Ashoka shines and shines brightly like a bright star, even unto this day" writes H.G. WELLS.

GRANDEUR OF KRISHNA JOO RAZDAN

ON 157th JAYANTI OF THE SAINT - POET

—M.N. Kak

Born on August 19, 1850 (AD) in village Wanpoha, Krishan Joo Razdaan is ranked as one of the greastest mystic poets, who was possesssed of a grandeur and a saintliness from which flowed a brilliance. He was a great devotee, an ardent worshipper of Lord Krishana, he looked upon with reverence and a grace that spread an aroma of unblemished and unqualified surrender to God. From his compositions flows an immeasurable passion. Meera was highly devoted to Krishna, so was Krishna Joo Razdan to Krishna.

In his compositions, there is a harmony, a gentle quiet and a music of words, similes and metaphors. The profound influence of his saintly father Pandit Ganesh Joo, his close contacts with nature and its beauty his Guru's guidance (Sh. Mukand Ram) went the entire way in building up his poetic bent of mind and the divinity that dwelt in him illumined his conscience. He handed over a rich and vibrating poetry in form of religious-cum- devotional stuff. In every composition of his, unities of thought blend into each other in a way that a total and comprehensive unity emerges. The style was singularly singular. The subtlety of thought, rythm and rthym, peculiarly pleasant refrains, invest his compositions with eternal messages that run into the readers minds that feel refreshed and experience filled.

He felt presence of Krishna everywhere and His love he had for Him made Him surrender to His grace and mercy. After reading his composition especially when accompanied by music, sacred inflnences dawn on the mind and one is absorbed and lost in the expanse of his poetry. One grows intoxicated by the themes, the messages and he general thought. He had a highly pious mind and was in complete communion with His omniscience and omnipotence.

"Only He is there, yes, only He,
There is none save Him.

He was a liberated individual in mind, spirit and soul and everything revolved, according to him in appreciation of Krishna. His meditation and prayers transformed him into an individual of great strength, who had effaced his self and did every thing in complete surrender to him.

His mind continued being activated and energised. Once his parents did not take him to a temple. He is said to have wept bitterly and in his sleep had a vision of "Goddess' who showed her blessings on him and this transformed him into a poetic genius Her divine grace matured him into a genius. Wisdom had downed upon him at early stages and amidst his domestic chores and responsibilities saw Beauty and Truth. Really those who are liberated and evolve spread a fragrance everywhere. He radiated a spiritual brilliance. He was a perfected individual and pure from within.

"Bala Krishnas chas ba praram,
—chala maraan yea na.
morli shabda gav asi kanon
vanan cha Radha Krishan aav."

This is rendered into English as :

1. *Eagerly we've been waiting for Krishna*
2. *Could he be here, walking in rapture*
3. *Some where, the music and flute are heard*
4. *And Radha confirming, He has come*

When one hears these lines being sung with a sincerity, one feels Krishna comes and Radha confirms it. The visual imagery is artistically drawn profound effects are produced.

It is said that he was a Shiv Bakht also. References to Shiva and Lord Rama also embellish his compositions.

"My boyhood, it has rolled by and gone waste
Remembering and chanting I have been
To be blessed.
Oh ! My Lord ! Show Thy Mercy,
Pitiable the condition is.
I years to have a glimpse
Shower thy blessing, come to me
Oh, My Lord Shiva !

Somewhere he says
What shall avail, what fruit the mundane
The materialistic world shall give.
The pleasures of world only momentary and fleeting
An euphoria only it is.
It is He. He alone rows us across
the ocean of life.

NEED OF SETTING-UP OCCUPATIONAL INFORMATION/CAREER COUNSELLING AND PLACEMENT BUREAUS

—C.L. Sadhu

The fake, false promises and assurances by the powers in the State and the Centre of providing jobs to our displaced K.P. youths both educated and neo-educated, including those technically/professionally trained, has resulted in large scale unemployment. Despite our most genuine claim of job placement for our Youths (being hounded out of their homes and hearths struggling for rehabilitation) no cognizance is taken of the unprecedented problems and humiliations faced by them during all these years. They are at cross roads. The changing pattern of the world of work and the specialised demands of the diversified industry, business or profession is making their placement more and more complex. An emotional unstability being the characteristics of our youths, they are, by and large, unable to select right type of courses, skills at the school/college level. They are bewildered, confused and conflict ridden particularly when their academic achievement at 10+2 level is not in accordance with their intelligence level. The need for guidance/ counselling and placement services is therefore highly imperative.

Guidance is a process of helping individuals through their own efforts to discover and develop their potentialities for personal happiness and social usefulness. It is applicable to the educational, social, moral, emotional and vocational needs of an individual. It is a dynamic process and it must be active and continuous because growth and needs of the individual are continuous. The present occupational trends at national and global level, human resource development in various sectors, manpower requirements in Industrial Sectors and job placements, envisage setting up of full-fledged occupational Information cum Career Counselling and Placement Bureaus at the Kashmir Bhawan, and at all the K.P. Sabhas/Samiti's and Associations, under professionally trained Counsellors.

Counselling in relation to a vocation or an occupation is the technique of providing educational and occupational information to the individual and to assist in helping him/her to decide to take up particular professional/vocational course in terms of his/her assets and liabilities or helping him/her in providing career guidance.

With the services of trained counsellors, the immediate task shall be the collection of occupational information from all the sources, local as well as national, presently concerns various technical and professional courses offered by the Institutes, Universities and Colleges in the Country. Information relating to general academic courses with prospective employment opportunities in various fields

such as IAS/IFS/IPS, Management/Business Administration Courses, Agriculture Courses relating to Commerce and Industries, Chartered Accountancy, Careers in Defence Services- (Army, AF, Navy and allied branches) in Self-Employment and Entrepreneurship can be provided by the expert counsellors. Information relating to job openings, prospective employment opportunities and placements by Corporators in various corporations, from Employment exchanges and the Directorate General of Employment and Training etc. can also be provided effectively by the counsellers.

The career counselling service proposed to be setup at each centre has to be supported by a placement service. Helping proper placement of the youths after their thorough exposure and insight of the World of work shall bind the Counsellor of an additional responsibility. Whereas he has to be equipped with complete and full occupational information, job opportunities available in the Govt./Private Sectors, his thrust has to be on his ability in helping the unemployed for his suitable placement in Industries, Corporations, Commercial establishments by fully coordinating, negotiating with the prospective employment agencies inclusive of creating a conducive support environment for entrepreneurship activities with structured, organised and well-planned coordination with Bankers, Government Agencies, Commercial/Industrial Units, Financial Institutions and other Officials of the support system.

Author is :

FOUNDER MEMBER OF AIKS TRUST

The son of a Haryanvi businessman had agreed to join the family business, and on his very first day at the factory, his father took him on to the roof and said, "Now, *beta* (son), I am about to give you your first lesson in business. Stand on the extreme edge of the '*chhat*' (roof)."

"On the edge! *Pitaji*", asked the perplexed junior.

"Yes, on the very edge."

"Very well, *Pitaji* (father)", and the obedient *beta* did as he was told.

"Now, when I say "Jump", said the Haryanvi, "I want you to jump below".

"But, *Pitaji !* It's a twenty feet drop !"

"*Beta*, no '*lekin-vekin*' (excuses)," said the 'true-businessman' Haryanvi. "Dont you trust me? If you really want to learn the twists and turns of business, do what I say"—And the Haryanvi yelled "Jump!"

And the junior jumped, only to crash painfully to the ground twenty feet below. The Haryanvi ran down the stairs to where the poor soul was lying-bruised, battered and winded. Chirped the Haryanvi, "*Beta, aaj tanne business mein apna pehla sabak seekh liya sai.*" (Son, you have just learnt your first lesson in business)— NEVER TRUST ANYBODY.

GRAHASTA - ASHRAM

—N. N. Mujoo

In fiftys I lave had the opportunity to sit with and listen to a Sanyasi in the premises of a temple. One day he told that GRAHAST is the highest order of living among four ashrams as enshrined in our scriptures. On asking the reason, he elaborated that a household is the source of sustenance of all living creatures including god men viz saints etc. After many many years, I have had reminiscence of words of Mahatmaji when I read that Swami Vivekanand has said that the life of a householder is as important as that of a Brahmchari. With the passage of time, I understand that Lalleshwari, a supreme Yogin and enlightened soul, with attainment of Nirvana, have had expressed the same vision in the following Vakya.

प्रथय तीर्थन गछान सन्यास्य
ग्वारनि स्वदर्शन म्युल
चित पॅरिथ मव निष्पथ आस
डेशख दूरे द्रमुन न्यूल

Mata Roop Bhawani the incarnation of Shri Sharika too had envisaged the importance of Grahast Jeewan in the following Vakya.

यिवान पानै ज्यवानि पानै
रिवान पानै तॅ दिवान टख
नाना प्रक्यर गिन्दान पानै
रिवान पानै तॅ हटवान वथ॥

Parmanand composed devotional hymns with the gods and goddesses appearing before his eyes and designing his language and playing as cosingers and Divine musicians. Despite the Divine Grace of Saraswati, Parmanand ji was ill tempered and foul tongued. His Being a fountain of tolerance he continued to let live his Grahast and have had never thought of abandoning Grahast family to live as a hermit.

Bhagwan Gopinath and Reshi Pir. Pandit Padshah were awakened souls endowed with the gift of being godmen (Devtas) of highest order. They were unmarried but lived in their home with their kith and kin.

Grahast is a society based on the principle, of "one for all and all for one".

Grahast is a home where we learn from the past act in the present and think of future.

Lastly, I understand that well regulated Grahast is higher than that of an Ashram where Brahmcharies seek obedience and service by mystic means. To expect good, from such self made gods and goddeses, is to knock at the door of a beggar.

East or west home is the west.

Home means "Grahast- blessed by Divine Shakti.

Let us do our duty towards Grahast and surrender ourselves to Paramatma, who protects and sustains all without discrimination of great and small, However, we should remember that goodness is greatness and greatness is not goodness.

My humble advice, to uprising youth, is to maintain the dignity of ancestral faith in own Dharma.

Lord Krishna says in Gitaji : "One's Dharma though imperfect is better than the dharma of another. Better death in one's own Dharma as the Dharma of another is full of fear".

A WORD ON HEALTH CARE

OSTEOPOROSIS — A SILENT EPIDEMIC

—Dr. J.L. Saraf

Osteoporosis is, commonly, the result of bone loss. It may also occur in individuals who do not achieve adequate bone mass during childhood and adolescence. Bone mass attained during childhood is perhaps the most important determinant of life-long skeleton-health, a fact that is generally under estimated. Achieving optimum bone mass early in life reduces the impact of bone loss related to aging. The genetic factors exert a strong influence on peak bone mass but controllable environment and life style factors also play a role. These include good nutrition particularly adequate calcium and vitamin intakes. Only ten percent of girls and twenty five percent of boys in the age group of 9 to 17 obtain an adequate amount of calcium in their diet through the consumption of dairy products and vegetables. There is a strong evidence of physical activity early in life contributing to the higher peak bone mass. Osteoporosis has long been regarded as a disease of aging with a high prevalence in certain population groups like Europeans and North Americans. In India, Osteoporosis had not attracted attention till recently. However, with the alarming population growth coupled with increase in life span due to better availability of health care facilities, Osteoporosis is fast assuming epidemic proportions in India.

Prevention: There is a lot that we can do to build and maintain strong, healthy bones that will help to prevent Osteoporosis. Our genes determine the potential height and strength of our skeleton but life style factors can influence the amount of bone we invest in our bone-bank during our youth and how much we save in later years of our lives. During childhood, adolescence and early adulthood when our skeleton is increasing in bone density, it is vitally important that we try to maximize our peak bone mass. Healthy bones need a well balanced diet incorporating minerals and vitamins from four different food groups including bread and cereals, fruit and vegetables, milk and dairy products, meat, fish, eggs, pulses, nuts and seeds. We especially need to ensure that our diet is rich in calcium. Bones need regular weightbearing exercises that exert a loading impact and stretches and contracts the muscles, stimulating bone to strengthen. Smoking has a toxic effect on bone in men and , women. Drinking alcohol too much is damaging to bone turn over.

Treatment: People having been diagnosed with Osteoporosis, have a long range of treatment available to help prevent of bone loss. Hormone Replacement Therapy (HRT) can be tried in females; Estrogen and progesterone combination is a common means of preventing the disease~ Serms are proved to be significantly effective in preventing and treating it. Anabolic Steroids like Nandrolone Deaconate can increase bone and muscle mass. Calcium and Vitamin D supplements are an effective treatment to reduce bone loss in elderly persons. Natural sunlight is also effective in preventing Osteoporosis. Calcitriol is an active form of Vitamin D given to postmenopausal women having osteoporosis in spine.

HEALTH

Look to your health; and if you have it, praise God, and value it next to good conscience; for health is the second blessing that we mortals are capable of; a blessing that money cannot buy. .... (Izaak Walton)

You should pray to have a sound mind in a sound body...... (Juvenal)

EMPOWERMENT OF WOMEN

—Susparsha Kher

Woman, from time immemorial, has been regarded as a commodity and a possession of man. The best appellation that she has been able to earn from man is the weaker-sex, God knows by what measure and by what standard. Abala or 'the weak' is the word for women even in the Indian society. Sant Tulsi Dass also does not appear to have spared women when he, in his Ram-Charit-Manas, says that *Drum, Rustic, Low Cast, Animal and Woman, all, deserve to be scolded* [Sunder Kand: 5813] In essence, this mentality has continued to pervade, unabatedly, our man-dominated patriarchal society. In consequence of this inherently distorted human trait, suppression and subjugation of woman has existed, in the human society, through the permissive age to the modern civilized age. As a sequel to this fiendish aspect of human behaviour, killing of women has remained, more or less, a universal phenomenon from the time Homo Erectus started walking on the surface of the earth. That, however, is one aspect of the issue.

The other and rather the true aspect of it is presented in the fundamental tenets of the Hindu (*nay* Vedic) philosophy. We regard Shiva and Shakti as the two inseparable sides of a coin and therefore, equally important and indispensable. We have it straight in our scriptures: *Shiva-Shjaktiatmakam Brhma*, that means, all-pervading entirety is a blend of Shiva & Shakti. Again, Adi-Shankarachasrya's Saundari-Lehri has this wonderful opening verse: *Shivah Shaktya Yukto, Yadi Bhavati Shaktah Prabhavatum; Na Ched Evam Devo Na Khalu Kushalah Sapanditum Api which can be translated in English thus:* United with Shakti, Shiva is endowed with the power to create the universe and become its over-lord, otherwise, He is not able even to stir. Eulogizing Shakti, our scriptures go to the extent of saying that the sun, moon, fire and other luminous bodies shine with but an extremely small fragment of Light borrowed from Shakti's infinite splendour.

If that be the rudimentary principle of our ancient and time honoured philosophy, where lies the scope for us to regard woman as inferior in any manner whatsoever. Something appears to have gone amiss somewhere, during the medieval period of our history, that has led to the distortions unwittingly or the pristine thought has been wittingly corrupted by some vested interests.

What woman has not been able to do that man has done or professes to do. Throwing a quick glance on the history from ancient times to this modern age, we can verily see the achievements of woman in all the important aspects of human life. We know Oma, the consort of Shiva, Savitri of Satyawan, Sita of Rama, Damyanti of Nala, Draupadi of the Pandwas and the heights they gained in socio-spiritual aspects of their lives. We know what heights Ahaliya, Shabri, Rabia, Lalishwari, Rupabhawani and others gained in the field of spirituality. We know Kota Rani, Laxmibhai the Rani of Jansi, Queen Victoria, Vijay Laxmi Pandit, Indira Ghandi, Lady Thatcher, Lady Kumaratunga and others and their exploits in the field of statesmanship and diplomacy. We know Mary Curie, Leelawati and their contribution in the field of science and mathematics. The entire human history is replete with instances of wonderful contribution that the women have made in bringing and evolving the human society from its primitive barbaric/savage and permissive stage to the present civilized stage.

If these are all undisputed facts, then why should woman be allowed to get discriminated against in all walks of life and why should she be deprived of her rightful place in the society? What needs to be done now is not making laws but changing mind sets specially that of women who make compromises with the existing patriarchal social structure. Male chauvinism has to go, the prejudices against woman have to go. Man has to live for woman and woman has to live for man. Then the world will be a wonderful place to live in.

[Author, daughter of Dr. Ravi Kher, is a BE student in PTU]

LOTUS Prayer

O Lord, the Light of lights,
You are the Indweller of the entire Universe.
You are the Light of Awareness.
You are the Light of our Consciousness.
You are the One who enlightens everything and everybody.
You are the One who makes the sun shine, who makes the moon.
shine, who makes the stars shine, who makes the fire burn.

Kindly lead us to that Light of Wisdom and remove the
darkness of ignorance. Enlighten our hearts.
Help us experience that Light within and without.
Help us see the same Light, the same Spirit dwelling
everywhere in everything, as everything.
Help us to understand You and You alone through all these
various forms and names, through all these different
approaches and ways of worship.
Help us recognize the central unity.
Help us realize that we are Your image, Your children,
no matter what the differences are.
Let us behold Your Spirit running through all.
Give us the strength and courage and capacity to
experience that Peace and Joy within and share that
experience with everyone.
Help us to get away from these selfish temptations with
which we are creating all the difference, all the fights,
and all the wars.
We have suffered enough due to our ignorance. Please guide
us to know our brothers and sisters and to know that
we are all parts of Your family.
Enlighten our paths, O the Light of lights, Lord of lords.
Help us. Guide us.

Light of Truth, Universal Shrine
Satchidananda Ashram, Yogaville VA-USA

REVIEWS

I. LAL DED REINTERPRETED

Prof. R.N. Kaul

Name of the book : **Lal Meri Drashti Mein/Lal Miyani Nazri**
Author : **Bimla Raina**
Publisher : **N. P. Search, New Delhi**
Price : **Rs. 400/-**

I have had the privilege of recently, reviewing Arvind Gigoo's *The Silence Within* an English rendering of *Rishi Maleyon Meon* by Bimla Raina (*Greater Kashmir*, Srinagar, June 21, 2007 and *Daily Excelsior*, July 22, 2007). Naturally, as home work; I had to study all the 298 *Vaakhs* minutely. The *Vaakh* show the house wife Bimla Raina as a sort of mystic-poetess, resembling, though remotely, the world-renowned mystic poetess Lal Ded. But the book *Lal Ded Meri Dreshti Mein* mirrors a most unexpected side of Bimla Raina's personality : the scholar, the critic and a mystic to boot.

The book under review is almost like a bombshell against all that has so far been written and believed in about Lal Ded's mystical experiences and its exposition through her poetry. Not that she intends to debunk the laborious work done by great scholars like Grierson, Stein, J. L. Kaul, N. L Talib, etc. She states in her introduction to her book that she holds their merit in great esteem but regrets that no scholar has attempted to go to the roots of the matter. An illusion - a false picture - of Lal Ded's personality has thus emerged from the oral tradition that alone has been the source of her *Vaakh* and which alone has been accepted as true all the six centuries that have rolled by since she attained *nirvana*.

Bimla Raina's conclusions are based on her painstaking, scientifically analytical study of the Kashmiri dialect, its real state in Lal Ded's time (fourteenth century) and its evolution to the present day - even to its claim as a language. She has understood how the dialect used by Lal Ded has suffered distortions due to interpolations and eccentricities of some authors on her *Vaakh*. Right from the nineteenth century when her *Vaakh* were collected from the oral library to the present day the *Vaakh* have retained more or less the present form because of their musical appeal and because they are easy to remember. They also possess a spiritual emotional appeal.

Bimla Raina has another very strong factor to strengthen her credibility in our minds. This is her thorough familiarity with *Trika* philosophy popularly known as Kashmir Shaivism of which Lal Ded was a devout and disciplined practiser. Lal Ded's mystic vision of seeing *Shiva* and *Shakti* locked in one, was due to her yogic breath control right from the *Muladhara Chakra* to the *Shunya Chakra*. Bimla Raina has an intimate perception of all this. And she has added another dimension to this process, and that is, her explaining all this scientifically

because of its relation to *nabies* - nerves and arteries. And in the book by Bimla Raina, there is an almost fool-proof internal evidence that the original words as traced by Bimla Raina correspond to the mystical experiences of Mother Lala. Bimla Raina is a linguistic archeologist, digging out fossils of words (fourteenth century) and resurrecting them to their original life. An epiphany indeed!

To illustrate my arguments let me take the readers to Bimla Ji herself. Out of 97 Lal Ded's *Vaakhs* she has recreated, let me quote from one - it being their most popular and, one on every Kashmiri's tongue (especially of Kashmiri Pandits) for its imaginative, spiritual and emotional appeal. And ironically distorted out of shape!

Here it is :

Aami pana sadras nav chas laman
Kati bozi dai meon meiti diyi tar
Aamen take in poni zan shaman
Zuv chum braman gara gacheha

OR

I am towing the boat of my life
Across the ocean (of cosmos)
With untwisted thread;
Would the Lord ferry me across,
Water is oozing out of the unbaked earthen pot.
My soul is in pain to reach my Home.

Bimla Raina's Kashmiri; form of the *Vaakh* is:

Aum pana so dras nabi chas lah human
Kati badh doi hani man lagi tar
Amein takein pone zan shreh haman
Zeev chuk braman par gache hah

OR

I recite the three - letter AUM
through the yoga of breath control
I draw up warm breath from the *nabi* region
To go across the sea of mind
Water poured into an unbaked earthen pot
Sends it back to earth
So does the *atma* to the body

Thus *ami pana* is really *Aum pana, sadras* is *so drus, navi is nabi, chus laman* is *lah human, kati bozi* is *kato°bodh, dai meon* is *dai hani, meti diyi tar is man lagi tar.*

Similarly, *shaman* is *shreh haman, zuv* is *zeev, gar gacha ha* is *par gache ha.*

For the benefit of reader some meanings are given hereby:

Pana means breathing; *nabi* is *nabisthan*; *doi* means dualism; *man lagi tar* means to cross the sea called the mind; etc. etc.

Similarly, in another Vaakh *Kahan gav* is actually *Koh gav* and *nil vath* is *naal vath* which means pain in the heart.

I am quite conscious that Bimla Raina's interpretations are difficult to understand. To fathom the depths of her research it needs lot of patience and then to accept her conclusions it needs great moral courage. We may force her to recant but like Galileo before the Inquisition, she will utter in an aside, "Still Lalleshwari is not what you think, but what I have seen her like." For me who also wrote a book on her after three years of study way back in 1999, Bimla Raina has been a revelation. I confess my ignorance now.

In fact I feel like what John Keats, felt on reading Chapman's Homer:

I felt like a watcher of the skies
When new planet swims into his ken.

Bimla Ji has broken new ground and projected Lal Ded and her *Vaakh* in their pristine glory. I recommend the book to all inquisitive readers.

II. VITASTA ANNUAL GOLDEN JUBILEE NUMBER

Prof. S. K. Shah

Published by : **Kashmir Sabha, Kolkata. CK-35, Salt Lake City, Karunamoyee, Kolkata - 700 091)**
Pages : **120**
Editor-in-Chief : **Dr. B. K. Moza**

Of all the community journals and magazines that are published from various centres in the country and abroad *VITASTA* published from Kolkata has a unique feature. Its annual number is always thematic. Since there is a focus on a subject of importance and all contributions are directed towards that end, the number invariably falls within Ruskin's definition of "book of all time" and not "book of the hour" wherein all periodicals can be categorized. The Golden Jubilee Number is understandably one of the best specimens of the various annual numbers that have been published so far.

The theme for the number *Sabhas, Samaj and Samellan - a Mantra for Kashmiri Pandit solidarity* may appear to be somewhat intriguing but it has a history. This was the theme of a paper presented by Calcutta Sabha way back in 1982 session of All India Kashmiri Samaj (AIKS).that received wide acclaim and happens to be more relevant at the present point of time.

Indians have poor sense of history. This is because the Hindu ethos considers time not in a linear fashion but in a spherical sense with no end and no beginning. But Kashmir alone has been exceptional in this regard and no wonder all the ancient recorded history of India comes from Kashmir. Following in that tradition this number constitutes a landmark in recording the history and development of Kashmiri Pandit culture through various Sabhas spread over length and breadth of the country and abroad.

The number is divided into three sections in line with its theme. Articles in Section I *Samaj* focus on birth, growth, activity and relevance of AIKS in a historical sense. Each of the articles is a storehouse of information, most of which is not available in any of the earlier publications. Many of them are based on old news items which have since been forgotten or on personal memories and experiences.

The Section II *Sabhas* is probably the most important one. A major service rendered through the publication of this number is recording the history of various Sabhas of Kashmiri Pandits spread over the country and abroad. While AIKS boasts of 42 affiliates, very little is known about most of them and their activities. That deficiency has been partly covered in this number. It is a pleasure to learn that the collective social activity of Kashmiri Pandits through Sabhas outside Kashmir even predates the same within Kashmir. Within the framework of the historical growth and activities of various Sabhas and organizations each write-up is pregnant with ideas and suggestions for future development and introspection into the cultural, social and political problems of the community. An article on the history and

relevance of Panun Kashmir by K. N. Pandita gives an insight into the most popular political movement in which Kashmiri Pandits from all over the world were involved.

Section III *Samellan* is a genuine brainstorming section with contribution ranging from Kashmiri language and script through cultural identity, publications to solidarity issues and even articles on health. Most of these articles are thought provoking and display a high standard of erudition of the authors and labour put in consolidating the thoughts and ideas.

On the whole the number is a delightful departure from the normal rut of publications on Kashmiri Pandits. A positive attitude is apparent throughout the volume. While focusing on the problems of the community that are undoubtedly colossal, nowhere is there an attitude of wringing the hands about the "plight" of Kashmiri Pandits as has become the norm in most of our writings.

While reviewing a volume of this type one tends to pay sole attention to each of the articles and the views expressed therein. In the process what gets ignored is the effort that must have gone in on the part of the editor of such a volume. Identifying the authors and pursuing them relentlessly for their contribution and consolidating and classifying the write-ups and summarizing the inputs is a marathon job. While Kashmiri Pandits are highly eloquent and everybody has the gift of the gab, when it comes to writing, they tend to be lethargic!!! No wonder many Sabhas that exist in other towns of the country have failed to send their write-ups. The Editor-in-Chief Dr. B.K. Moza deserves all the congratulations from a thankful community for bringing out this volume that should become bedside reading in every Kashmiri Pandit household, if for nothing else but the pride it generates in a demoralized community in a state of diaspora.

Mind of Parmanand

- Know, O Parmanand, the truth is the same everywhere. Give up craving for sens-objects—sounds, contacts, sights, tastes and smells—and sport with Bliss, for you are the emptiness of pure Consciousness, and the light of Being.
- O Parmanand, you have longed in vain to see the Shakti of Highest Bliss without a veil. Know that water is ice melted by the sun of love?
- O my soul, die now, for in the end you must. Do something useful and be not idle like a cripple. Your body with so many holes is not worn-out now for the first time. Why then do you weep for it? Pay not too much attention to this flesh; one cannot eat dog's meat even if one is hungry and thirsty.
- Desirelessness, it has been said, is the desire for Bliss in the Self. Carry your vessel filled full and give up the habit of waking and sleeping. The contents of partially filled vessel move from side to side and may fall out.
- Yama, the Judge of departed souls, does not summon them (or, cannot bring any charges against them in whom this mind has become calm and cool. In their hands ordinary stones become rubies and the blind eyes begin to see. They are never inclined towards empty words (or, useless pursuits). Parmanand and all, whoever they are, will ultimately reach the Goal. This is the grace of the OM to us who are ignorant.

HOMAGE

"Just as a day well spent brings happy sleep, so a life well spent brings happy death."

This saying of *Leonardo da vinci* fully applies to the two social activists of our community, viz. Lt. Col. P.N. Kak and Shri A.K.Mirza who, unfortunately, left us recently and whose sad demise was condoled by the Kashmiri Pandit Sabha, Ambphalla, Jammu, in its extraordinary meetings held on August 03 and August 13, respectively, under the Chairmanship of its President, Shri T.N.Khosa.

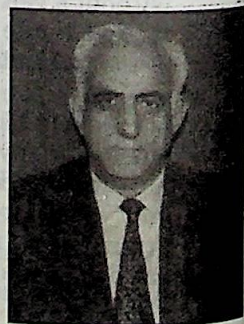
(I) LT. COL. (RETD.) P.N. KAK

Pandit [Lt. Col. (Retd.)] Prem Nath Ji Kak, passed away peacefully at Bangalore, on July 28,2007. The Late Kak Sahib was a legendary personality of our community and an epitome of action and compassion.

Born at Bagh Jogi Lanker, Rainawari, Srinagar, late Kak Sahib lost his father when he was only 18 months old. It was share determination on the part of his young widowed mother that saw late Kak Sahib and his younger sibling through their schooling and professional courses. After doing a course in the veterinary sciences, he was appointed in the then State Forces and he rose to the position of Director Veternary Services, in 1947 and, subsequently, to the rank of Lt. Colonel under the Indian Army. After his retirement from the Indian Army in 1956, he took up a host of assignments with Government, Quasi-Government, and other Public and Non-Government Organizations. The late Kak Sahib's yeoman's service selflessly rendered by him to the community, with full missionary zeal, may be summed up as under:

He set-up and effectively worked for various KP Sabhas and Samities through out his life. He helped a large number of KP youth to find employment at suitable openings outside the J&K State, immediately after installation of the National Conference Govt. in 1947, triggering a silent phase of migration of the KPs from the valley, even after India (we) attained freedom. He created a close net-work off friends with the sole aim of helping helpless to lift the load on the rough road of life. He provided succour (*Gupt-Dhan*) to the destitutes and widows. He negotiated marriages of poor young boys and girls and resolved a number of broken marriages within the community. He helped the adoption of displaced, orphaned and destitute children. He founded a Home for Destitute Girls at Burnpur. He served the Kashmiri Pandit Sabha, Calcutta, in his capacity as its President. for the term 1978-81.

(II) SHRI A. K. MIRZA

Shri Avtar Krishen Mirza, S/o Late Shyam Lal Mirza, original resident of Zaindar Mohalla/Jawahar Nagar, Srinagar, passed away at his present residence, 23, Lower Laxminagar, Sarwal, in the morning of August 13,2007. His sudden and untimely death sent shock-waves to everybody in the locality as also to all the community members within and outside Jammu. He was 64.

The Late Mirza, as a young school boy, had remained very active with various Dramatic Clubs, especially the one managed by Pandit Jagannathji Shivpuri who would hold dramatic shows and musical concerts at the famous Sheetalnath Grounds, which had become the main source of entertainment especially for the people of the adjoining localities. Later, after passing through his academic courses, he started his career with the Indian Air Force from which he took retirement after only eight years. He then started his own business in which he did reasonably well. He was the Founder Member and an Ex-President of the Travel Agents Association of Jammu. He was also a Member of the Indian' Association of Tour Operators as also of the Travel Agents Association of India.

The Late Mirza moved to Jammu in 1963. He was married in 1965. He remained associated, effectively, with the activities of Kashmiri Pandit Sabha, Ambphala, Jammu and held various offices in its Executive Body. With the onset of militancy in and our exodus from the valley in 1990, he played an active role in providing succour to the displaced members of our community in which the KP Sabha, Jammu had to take leading role. He constructed his house in Lower Laxminagar, (Sarwal) in 1978 and moved to live there in 1980. He took keen interest in the development of the locality and, in the process, blossomed into a matured social activist. He associated himself with the activities of the Pashupati Mandir and remained the Vice-President of its Prabhandak Samati from 1994 to 2000. He, however, continued to take a lot of interest in the development of the Mandir up to his last moments.

The late Avtar ji was courteous to the core. He was endowed with a charitable disposition and a philanthropic bent of mind. He was a devoted husband, a caring father and above all a well-meaning neighbour and friend.

****

Verily, the passing away of Lt. Col (Retd.) P. N. Kak and of Shri Avtar K. Mirza is a loss not only to their immediate and extended families but also, and rather in a greater measure, to our community as a whole which they served ceaselessly and to the best of their capacities. Undoubtedly, the void created by their demise is hard to be filled up.

We earnestly pray that God grant Eternal Peace to the departed noble souls.

Continuity

—K.L. Tiku

elegant eyes, sweet temper
charming smile
and
gracious appearance
is absorbing and attractive

My bubbling and youthful eyes,
long to see her,
again and again

An intolerant
unable to differentiate
love and lust
gouged my eyes, silt throat
and
pierced hearty heart

Seeing flabby heart gushing blood,
screamed bitterly

Her wailing tears
inundated my half burnt pyre

While fluttering
whispered
"Dear, Suffering is love
And
continuity is life"

Annual Report Of K.P. Ṣabha Relating To 2006-07

Following are the excerpts from the full text of the Annual Report of KP Sabha, Jammu, for the year 2006-07, read out by Shri H.N. Tiku, General Secretary, at the two-day convention of AIKS, held at Jammu on 17th and 18th of August, 2007 :

As usual Navreh, Zangtrai, Durga Ashtami Hawan was performed with all gaiety and fervor. The main activity of the Sabha has been deeply involved in providing succor to the displaced brethren right from day one the migration started. Generally funds and other social support to the hapless has been the first topmost priority. This has been a gigantic task and the Sabha finds itself ill equipped for the big challenge but we are attempting to face it to the best of our capacity. It has been a pure self help effort of the members of the community spread through parts of India and abroad. I shall now briefly elucidate some of these efforts during the year under report :–

I. **Scholarships for Education :** Scholarships, sponsored by the KOA and other Foreign and national NGOs, aggregating to Rs. 35,80,010, have been distributed to 276 students, through KPS, Jammu, during the year.

II. **Vocational Training Programme :** Sponsored by VIDE, a US based NRI-NGO, through Shannu Kaw, 131 apprentices are imparted training this year, in a half a dozen trades, at KP Sabha, Nagrota, Mishriwal and Muthi Camp Centres.

III. **Financial Assistance :** An amount of Rs. 2.34 Lacs has been distributed, out of the Sabha Funds, to the needy members of our community for undertaking medical treatment, for performing marriages of dependent girls and for providing a little aid to the destitutes. (That constitutes only a drop in the ocean).

IV. **Medical Assistance of Rs. 5.00 Crores :** During his visit to the Migrant Camps about two years back, the PM had released Rs. 5.00 Crores for the medical assistance of the migrants which was diverted for some other purposes by the State Govt. As a result of constant persuasion with the Relief Commissioner, the General Secretary of the KP Sabha has secured the re-release of the amount (Rs. 5.00 Crores), for the purpose, as per the commitment of the Relief Commissioner.

H.N. TIKKU

V. **Unemployment Problem :** Unemployment of educated migrant youths, particularly of non-professional degree holders, is assuming a dangerous proportions. On the basis of Sushma Choudhary Committee Report, as approved by the PM, 500 migrant youths were to be appointed by the Government, under the first phase of the package. But nothing has been done so far in this behalf. AIKS may pursue the matter vigorously with the Govt. of India.

VI. **Bifurcation of Ration Cards :** Bifurcation of Ration Cards of some extended families had been secured after great persuasion with Relief Organization by the GS of the KPS. But no relief is still being provided on the basis of these bifurcated RCs, rendering them useless. IAKS may pursue this case also with the Central Government.

VII. **Voters' Lists :** Almost 90% of the displaced members of the community have been deleted from the revised voters' lists of the valley. This vital issue, already pending with Chief Election Commissioner, needs to be followed by the Apex Body.

VIII. Non-Camp Migrants : Migrants who had not been accommodated in camps had been forced to hire private accommodation. They need to be provided Rent-Allowance till the time the Govt. provides them accommodation.

IX. Scholarships for Minority Community Students : The Central Govt. has sanctioned 20,000 educational scholarships for the students of Minority Community Students. This programme should have benefited KP Community also, being a minority community, within its own rights. The reasons for depriving our youth from this benefit may need to be found out from and taken up with the Central Govt.

X. Succour to the Below Poverty Line Camp-Dwellers : The KP Sabha had proposed, in 2005, to find wherewithal for augmenting means of sustenance of about 20 to 25% camp-migrants falling below the poverty line, by raising funds from philanthropist individuals and groups, within the outside the country. In this behalf, a communication was addressed to the AIKS Chief, Shri M.K. Kaw, on 05-01-2005, followed by another communication on 05-02-2005, giving additional justification. Regrettably, these communications, on this vital issue concerning the down-trodden section of our community, have not even been acknowledged by the AIKS.

GOD IS PURE ENERGY

"If there is anything that we wish to change in the child, we should first examine it and see whether it is not something that could better be changed in ourselves"

—(Carlgustav)

Let us read carefully what our dear little Divya says about God.

—Editor

Have we seen God? Do we know his name? Is he Shiva, Rama or Vishnu? But the God I know is pure Energy.

Strange isn't it, calling him energy? In the Gita, Lord Krishna says all creatures have a soul & this soul is ajar-amar [in destructible and forever lasting]. We also learned in Science that "Energy can neither be created nor destroyed it can be transferred from one place to another." Like energy, the soul can't be destroyed, but can be transferred from one body to another when "ONE LIFE ENDS AND ANOTHER BEGINS".

Everything we do requires energy, our existence depends on it. In the Gita, Krishna says to Arjuna that our true existence is our soul and one shouldn't be afraid of death as the soul can't be destroyed.

The Gita also says our soul is a part of the ultimate ruler himself. So if soul is a part of God, does this not imply that "**God is Energy**". Since everything in this world requires energy, it wouldn't be illogical to think of God as energy. God is **believed to be everywhere**.

But if God is just energy, how can he be called the ultimate power controlling our fates? Isn't it possible the vast amount of unlimited energy that persists in the universe has a form of "Brain" system and "**Self realisation**" that allows it to understand so much more than we human do? This energy must be God.

So, if we want to be close to God, we should understand he is around us, with us, within us always.

—DIVYA RAZDAN

FINAL ACCOUNTS OF SANASTHAS

I. K.P. SABHA JAMMU

Placed below is the Income and Expenditure Account of K.P. Sabha, Jammu for the Financial Year ended on March 31, 2007. This account, together with the related accounts and schedules, were placed, by the Executive Committee of the Sabha, before the General Body of the Sabha, in its meeting held on July 13, 2007, under the Chairmanship of Shri T.N. Khosa, President. These accounts were discussed thoroughly by the members of the General Body and after taking note of some observations made by the Hon'ble Members, were passed and adopted with voice vote.

KASHMIRI PANDIT SABHA, AMPHALLA, JAMMU
INCOME AND EXPENDITURE ACCOUNT FOR THE YEAR ENDING 31-03-2007

EXPENDITURE	AMOUNT	TOTAL	INCOME	AMOUNT	TOTAL
Salary		55,709.00	DONATIONS/SUBSCRIBITION		
Printing & Stationery		6,471.00	Donations		4,90,108.30
Meeting Expenses		15,497.00			
Advertisement		1,750.00	RENTAL INCOME		
Travelling & Conveyance		4,742.00	Utensils	10,754.00	
Postage & Stamps		870.00	Shops/Building	4,16,461.74	4,27,215.74
Newspaper & Periodicals		769.50			
General Expenses		9,271.00			
Repair & Maintenance		1,29,659.00	OTHER INCOME		
Bank Charges		265.00	Membership Fees	7,360.00	
Telephone Charges		13,932.00	Sale of Publication		
Mrityu Samagri Expenses		1,68,203.00	(Kshir Bhawani Times)	42,140.00	
Audit Fees		2,500.00	Intt. on Saving/FDR A/c's	22,716.00	
Financial Aid to Poor and			Misc. Income	26.30	72,242.30
destitute		2,33,472.00			
Depreciation		1,93,781.00	Excess of Expd. over Income		
Publication Expenses			Transferred. to B/S		3,899.16
(Kshir Bhawani Times)		59,737.00			
Festival Expenses		85,914.50			
Insurance		6,030.00			
Election Charges		4,892.50			
		9,93,465.50			9,93,465.50

Signed as an annexure to Balance Sheet.
For Upendra & Associates,
Chartered Accountants.

Jammu
Dated

(Secretary) (President)

(U.K. Handoo)

II. SHARIKA PEETH JAMMU

Appended below is the Receipts and Payments Account of SHARIKA-PEETH SANASTHA (Regtd.), Subash Nagar, Jammu, for the part of the part of the Financial Year 2006-07, covering the period from July 03 to March 31, 2007. Shri M.K. Jalali, President of the Sanastha mentions in his report that the elections of the Sanstha, which were long due, were finally held, under the directions of the court and that he was elected as the president. He assumed the charge of the office of President on July 03 and, under the provisions of the Constitution of the Sanastha, set-up the Executive Committee. The new executive body undertook some immediate repairs and renovations etc. during the remaining period of the year to which the appended R&P/A/C duly authenticated by the designated Chartered Accountant, relates.

SHARIKA PEETH SANASTHA (REGD.)

Subhash Nagar, Jammu.

Receipt and Payment Statement from 03.07.2006 to 31.3.2007

Receipts	Amounts (Rs.)	Total (Rs.)	Payment	Amount (Rs.)	Total (Rs.)
To Opening Balance			By Repair and Renovation		
1. Cash in Hand	Nill		1. Laying of Tiles on Roof	27,496.00	
2. Cash at Bank			2. Renovation of Pooja Kaksh and Mata's Cabin including Labour	22,647.00	
E.D. Bank-Subash Nagar	37,896.00		3. White washing of Temple Premises and Painting, POP of Pooja Hall	26,252.00	76,395.00
J&K Bank-Rehari	3,600.97				
2 F.D. Rs At E.D. Bank-Subash Nagar	56,602.00	98,098.97	Havan/Navratra and Katha		12,424.00
Receipts during the Period			Furniture and Fixture		24,958.00
			Electric Fittings		17,066.00
1. Chadava	26,090.00		Printing and Stationary		3,698.00
2. Chadava	30,786.00		Misc Expenses		1,311.00
3. Rent	49,303.00		Salary to Chowkidar		5,000.00
4. Donation	26,382.00		Honorarium to Estate Manager		6,100.00
5. Interest on saving at E.D. Bank	895.00		Postage		85.00
6. Interest on saving at J&K Bank	975.00	134,431.00	Legal Charges		500.00
			Publicity and Advertising		150.00
			Bank Charges for obtaining Statement		50.00
			Cash in Hand	10,714.00	
			Cash in Bank		
			E.D. Bank-Subash Nagar	8,842.00	
			J&K Bank-Rehari	8.535.97	
			2FD Rs. At E.D. Bank-Subash Nagar	56,602.00	84,793.97
		232,529.97			232,529.97

Certified as per information and data Submitted

A.K. Kashkari
Gen. Secy.

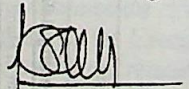
M.L. Dhar
Tresurer

M.K. Jalali
President

M.L. Sarup (FCA)
Date : 2nd August 2007

ALL INDIA KASHMIRI SAMAJ (REGD.)

PRESS RELEASE

Jammu Convention of KP community shelves the setting up of separate Politcal Party of Kashmiri Pandits. AIKS dissociates from Political Part. After launched by core group. Community considers on a Common Minimum Agenda.

Jammu
18.07.2007

After two days of hectic deliberations and studying of the report of AIKS constituted Core Committee, Kashmiri Pandit leadership which has assembled here decided to shelve the idea of formation of a separate Political Party of Kashmiri Pandits since the core committee report did not address the very basic mandate that it had ie to assess whether there is a need to have a separate Political Party of Kashmiri Pandits and what are the other options available to enhance the Political initiative. Steering Committee members felt that the core committee has arrived at a patently inappropriate conclusion that there was an overwhelming response for the Political Party especially in view of the fact that AIKS has received feedback to the centrary from its affiliates. AIKS affiliates from Chandigarh, Faridabad, Mumbai, Pune, Delhi, Jammu, Kolkata and Srinagar have opposed the move tooth and nail. Infact, no affiliate of AIKS has until now sent any positive communication to AIKS in this regard. The steering committee felt that the report of the core group was perfunctory and without any solid basis. The core group seems to have gone around launching a membership drive before receiving the approval of Steering Committee and has thus gone wrong in implementing the decision of AIKS. This had come to the notice of AIKS executive when various delegations of people who had been approached for becoming members of the so called political party called on to meet AIKS President. AIKS accordingly dissociates itself from the Political Party that has been floated by the core group since it is not as per the mandate given to it.

The Coordinating Forum representing KP leadership of cross section of the community considered the draft Common Minimum Agenda which emphasizes the proper rehabilitation of valley based Pandits as the test case for Government to prove its sincerity towards KPs. The forum said some more time should be given to members to consider the Common Minimum Agenda.

The Executive Committee Meeting of AIKS resolved to have an International Economic Conclave of the community as a follow up to last years Corporate Conclave. AIKS will inaugurate the Global Directory of Pandits in September 2007. It called upon the Government to consider the aspirations of camp dwellers regarding their being shifted to Jagati. AIKS has set up a Global Medical fund and appeal to all members of community to donate liberally to it.

Those who attended included AIKS affiliates from Kolkata, Mumbai, Delhi, Faridabad, Gurgaon, Ghaziabad, Noida, Chandigarh, Jammu, Srinagar Ahmedabad, Panchkula, and Amritsar. The convention was also attended by representatives of Panun Kashmir, and Migrants Cordination Committee.

(SHIBAN DUDHA)
Gen. Secy.

क्या नौजवानों तक हमारा संदेश जाता है ?

यह प्रश्न आज ही उठना चाहिए, क्योंकि आज हम अपने जवानों - अर्थात जवान पीढ़ी से धीरे-धीरे दूर जा रहे हैं, बल्कि कट रहे हैं। हमारे पास उन्हें बताने के लिए बहुत कुछ है, पर क्या वे हमें सुनेंगे, हमें सुन सकते हैं ?

यह सवाल इसलिए उठता है क्योंकि अब हमारा परिवार भी बिखर रहा है, जाति और समुदाय तो बिखरा था ही। अब मां-बाप एक जगह, बेटा दूसरी जगह तो पोता तीसरी जगह रह रहा है और यदि तीनों पीढ़ियां सक्रिय हैं, तो दूरियां केवल कुछ हद तक मिटाई जा सकती हैं। यह अलग बात है कि आज बड़े-बूढ़ों की पीढ़ी को बेटा-बहू, पोता-पतोहू के पास जाना पड़ता है कि संबंध बना रहे। एक चीज़ देखने की है। इस तरह जब भी जो भी परिवार-मिलन होता है, वह संक्षिप्त होता है। आरंभ में उसमें जोश और शौक दोनों रहते हैं, पर कुछ दिनों बाद वह धीरे-धीरे घटता जाता है और आने वाले धीरे-धीरे लौटना शुरू करते हैं। सभी बड़े-बूढ़ों को बच्चों वाले शहर में अकेलापन लगता है, जहां उन्हें लगता है कि उनकी हरकत, लोगों से मेलजोल आदि महदूद हो गया है और वे उस वातावरण में से निकल कर अपने घोंसलों में लौट आते हैं। जब उनके लिए ऐसा संभव नहीं हो, अर्थात उनका अपना अलग घोंसला नहीं हो, और उन्हें वहीं, अपने बच्चों के साथ ही तंगी में या खुलेपन में, जैसे भी, रहना ही पड़े, तब भी स्थिति में खास फर्क नहीं पड़ता, क्योंकि न पहले थी और न अब पिता-पुत्र के बीच वार्तालाप की स्थिति बनती है। ऐसे में बुजुर्ग कोई अनुभव बताएगा, कोई सीख देगा, कोई आदेश देगा तो किसे ? किसके पास फुर्सत है, किसका मन है कि सीख सुने ?

यह सही है कि कश्मीर में अगली पीढ़ियां, बुजुर्ग पीढ़ियों के अनुभव के मोती चुनती थीं क्योंकि जिन्हें वे मोती माला बनाकर चढ़ाने होते थे, वे देवता जाने-पहचाने थे। सरकार, सरकारी कर्मचारी और अफसरों के साथ हमारा दशकों क्या शताब्दियों से सरोकार रहता था और इस प्रक्रिया में हम जो समझते सीखते थे वही हमारी सीख थी, अगली पीढ़ी को बताने के लिए, ताकि बच्चे भी सफल नौकरी कर सकें। अब की नौकरियों का हमारा न ज्ञान है न अनुभव।

पर उन्हें बताने को हमारे पास कुछ और भी है। यह कि कश्मीर को भूल नहीं जाओ। अपने इतिहास और संस्कृति का ज्ञान रखो, और उस पर गर्व करो। अपनी भाषा नहीं भूलो। घरों में बच्चों से कश्मीरी में बात करने की ज़िद करो। ये कुछ बातें हैं जो हमारा संदेश है और जो हम चाहते हैं कि नौजवान पीढ़ी सुने, चुने और जीवन में उतारे।

कश्मीर का लोक-नाच "भांड-चोख"

–मोती लाल क्यमू

कश्मीर में नृत्य और नाट्य, सामाजिक और धार्मिक अनुष्ठानों, त्यौहारों, यात्राओं और मेलों का एक अनिवार्य अंग रहा है, 5वीं शती में लिखे गए नीलमत पुराण के पढ़ने से इस बात को सही साबित किया जा सकता है। नव-बसंत और नई बर्फ के आगमन पर भी लोग नाचते गाते थे। व्रर्ष में एक दिन नटों और नर्तकों को नक़द-ओ-जिन्स दान दिया जाता था जिसे प्रेक्षा-दान कहते थे। आज भी "मांगय" नाम से यह रिवाज ज़िन्दा है। कश्मीर में प्रचलित लोक-नृत्यों को देखकर या उन का व्यवहारिक अध्ययन करने से भास होता है कि यह नृत्य की ही महान लोक परम्पराओं के अंतिम अवशेष मात्र हैं। राजतरंगिणी, नीलमत पुराण तथा विष्णु धरमोत्तर पुराण में जो दृष्टांत मिलते है उन के आधार पर यह बात कही जा सकती है कि बौद्ध काल और उसके बाद भी कश्मीर में महान त्यौहारों और अनुष्ठानों से सम्बद्ध समूह अथवा एकल नृत्य शैलियां, अवश्य, प्रचलित थी। देवदासी प्रथा और नाट्य मंदिर संस्कृति से जुड़े थे। देवदासी को आज भी कश्मीरी भाषा में 'दिवलदॉसी' के नाम से जाना जाता है।

कश्मीरी लोकनाट्य भांड पॉथर में देश की अन्य लोक नाट्य परम्पराओं की ही भांति गायन, वादन, नृत्य और नाट्य का समावेश पाया जाता है। भांडों के मुखिया को "मागुन" कहते हैं, जो राजा की भूमिका में भी रंगस्थल में प्रवेश करता, नाचता है। दर्शकों और रंगस्थली को नमन भी करता है। उस के साथ दो युवा नर्तक नारी वेश में नाचते हैं। ऐसा नाच दॆज़ पाऽथर, बट् पॉथ़र और राज पॉथ़र में देखा जा सकता है।

भांड चो़क भॉडो का परम्परागत नाच है। किसी भी मेले अथवा जशन से पूर्व जिस प्रकार की तैयारी भांड नट को करनी पडती है उस में भांड चो़ख जैसे सामूहिक नृत्य में भाग लेना अति आवश्यक है। आज से सौ वर्ष से भी अधिक समय पूर्व सर वाल्टर लारंस ने कश्मीर में भांडों के एक विशेष नृत्य का ज़िकर किया था जिसे उसने देखा था। उसका कथन है कि रूई बोने से कपडा बुनने तक का कार्य-व्यापार नृत्य मुद्राओं और कदम ताल के साथ दिखाया जाता है। इस नृत्य की कुछ झलक, बट् पॉथ़र में देखी जा सकती है।

भांड अपने विशेष नृत्य को पेश करते समय जिस धुन को सुरनय, नगाडा और ढोल पर बजाते हैं उसे "बडरंग" कहा जाता है। यदि बडरंग की धुन हम तक पहुंची है अवश्य रंग या छोटा रंग नाम की धुन कभी कभार भांडों में रही होगी।

जब लोगों में आस्था डगमगाती है तो लोक रंग या नृत्य के साथ रही आस्थायें भी डगमगाती हैं या तो रूप बदलती है या पुनः किसी गौन रूप में प्रकट होती हैं। कुछ ऐसा ही भांड-चो़क के साथ हुआ है। आज़ादी के बाद भांड अपना मौरूसी पेशा छोड रहे थे। मोटर-कार-बस आने से दुल्हन को डोली में लाने यां ले जाने का रिंवाज भी खत्म हो रहा था इस रिवाज

के साथ सुरनय वादन का चोली दामन का सम्बंध था। मेरी कोशिशों से भांड़ चोख को 1968 के लगभग पुन: नाचना-नचवाना शुरू हुआ जब मैंने अकिंनगाम में भांडों के साथ स्वयं नाच सीख कर इसे स्टेज पर प्रस्तुत करने योग्य बनाया। जशन अथवा पारम्परिक मेले में लोक नाट्य की प्रस्तुति से पूर्व भांड-नट की तैयारी, एकल और सामूहिक नृत्य में भाग लेना अति आवश्यक है। यदि ऐसा न हुआ तो नृत्य फीका और आकर्षणहीन हो जाता है। चोख चकोर या चोक को कहते है। गुजरात के "भवाई" और "गरबा" का साम्य चाचर चोख से है। इसी प्रकार अनुमान किया जा सकता है कि भांड-चोख प्राचीन काल में कश्मीर में देवी-पूजन के साथ नवरात्रों के दिनों मेलों से पूर्व पूर्वाभ्यास के तौर पर नाचा जाने वाला "पूर्व रंग" था जो धर्म परिवर्तन और मंदिर संस्कृति के खात्मे पर कुछेक मज़ारों-आस्तानों पर ही नाचा जाने लगा। भांडों को भगत भी कहा जाता है क्योंकि इन का नृत्य-नाट्य भक्ति के तौर पर देवी आराधना के तुल्य था। इस नृत्य के प्रति लोगों में आस्था अब भी बहुत हैं। विशेषकर जब सभी भांड-नट परस्पर हाथ एक दूसरे से मिला कर नाचते हैं। मान्यता है कि यदि हस्त-बंधन टूटा तो नट या नृतक की मृत्यु उसी साल होगी। इस हस्त बंधन को कश्मीरी में "गुल्य् मौहर" कहते हैं।

सभी गोलाकार-मंडल में नाचते है। फिर एक एक कर भी नाचते हैं और दरगाह, मज़ार या आस्ताने में दफन किसी "वली" या सय्यद अथवा पीर के प्रति नत मस्तक हो जाते हैं। समूह नृत्य के समय मुट्ठी के बंद रहने पर विशेष ध्यान दिया जाता है। मुट्ठी खुल न जाये इसका भय भी रहता है। नृत्य के अंत पर दुआ मांगी जाती है। प्रेक्षको में एक और मान्यता यह भी है कि भांड-चोख देखें या न देखें पर जिस समय नृत्योपरांत दुआ मांगी जाये उस समय उपस्थित रहें। दरगाह के सामने नाचते हुए झुक झुक कर सलाम करते जाना यह दर्शाता है जैसे यह नृत्य ईश्वर को भेंट किया जा रहा हो। इसीलिये बार-बार प्रणाम अथवा झुक झुक कर सलाम करने की मुद्रा में नृत्य होता है।

भांड चोख के प्रति कश्मीरियों और भांड़ों में बडी आस्था है। 15वीं सदी के कश्मीरी कवि नुन्द ऋषि ने अपने एक श्लोक में ईश्वर से वही वर मांगा जिस की याचना "आतश" और "कातश" दो भांडों ने भांड़ चोख नाचकर की थी। डा० शशिशेखर तोषखानी जी ने उस श्लोक का हिन्दी अनुवाद यूं किया है :

आतश भांड समय का अपने था दबंग जो छैला
किया रात भर जशन, स्वांग था उसने भी खेला।
जीते-जी आकाश चढ़ा वह, प्रभु से मांग लिया वर
वैसा ही वर दे देना मुझ को भी तुम, हे ईश्वर॥

कश्मीरी भाषा में चोख का अर्थ चार, चौखट और चौरास्ता है। इसलिये भांड-चोख उन चार मेलों में नाचा जाता है जो मेले चार दिनों के लिए समीप के चार गांवों में लगते हैं। ऐसे मेले अनंतनाग ज़िले में होते है। प्राय: भांड चोख पहले और तीसरे दिन खेला जाता है। कुकरनाग पहुंचने से पहले बिडर नाम का गांव है जहां मॉनशाह साहिब का अस्ताना है और वहां पर प्रति वर्ष मेले के दिन भांड चोख नाचा जाता

है। दूसरे दिन मेला वाँ-दिलगांव मे लगता है जहां भांड पॉथ़र याने लोक नाटक प्रस्तुत करते हैं। तीसरे दिन मेला वायल के पास गैहन साहब के आस्ताने पर लगता है वहां भी चो़ख नाचा जाता है और चौथे दिन मेला सोफ़-शाली में लगता है जहा भाँड लोक नाटक दिखाते हैं। चार दिनों में समीप के चार गांवों मे मेला लगाने की प्रथा कश्मीर में अन्यत्र भी है। श्रीनगर मं बटुमालू साहेब, जैन्दार साहेब, रोप़ ऋषि (हब्बा-कदल) और चन्दपुर (क्राल-खुड) में भी चार दिनों में मेला लगता है पर लोक नाटक और भांड चो़ख देखने को नहीं मिलता।

नाच

बीस सुरनय वादक एक कतार में अपना वादन आस्ताने के मुकाबिल रंगस्थल के पृष्ठ भाग में शुरू करते हैं। उनके दाहिने दस पंद्रह नगाड़ा बजाने वाले एक साथ "ताल" देते जाते है और बायीं ओर एक दर्जन से ज़्यादा ढ़ोल बजाने वाले खड़े-खड़े ढोल बजाते हैं। सामने रंगस्थल पर मागुन, नट, नर्तक मसखरे सभी एक गोल दायरे में नाचना आरम्भ करते है। ज़ियारत वा आस्तानों के द्वार की ओर पहुँचते ही नमन करते जाते हैं। फिर कतार में खड़े नाचते हैं। फिर एक एक करके आसतानों के द्वार तक झुक झुक कर नाचते हैं। पुनः दायरे में नाचते है। सात बार दायरों में नाचते है जिसे 'सथ चकर' कहते हैं। इन का अपना महत्त्व है। सारे भारत में अष्ट मातृकाओं का नवरात्रा पर पूजन होता है और कश्मीर में सप्त मातृकाओं का प्रत्येक चक्र एक एक मातृका को भेंट है। पर आजकल इस पृष्ठभूमि का कोई ज्ञान नर्तकों को नहीं है। बैठकर चुटकियाँ बजाते हैं, छातियों का कम्पन प्रदर्शित करते हैं ; फिर पुनः दायरे में नाचते हैं और यह क्रिया देर तक चलती रहती है। अंततः मागुन या ज्येष्ट मसखरा 'दुआ' मांगता है और सभी नर्तक वादक और दर्शक "आमीन" कहते जाते हैं।

पोशाक

सभी नर्तक या तो अपनी रोज़मर्रा की पोशाक, शिलवार कुर्त्ता पहनते हैं, या 'पेशवाज़' उसके ऊपर चोगा, और बड़ी बड़ी पगडियां सिर पर बांध कर और कंधों और बाहों के ऊपर सूती कपड़े की चादरें लेकर कतार में प्रवेश करते है। चादर का एक छोर हाथ में लेकर झुक झुक कर अपने इष्टदेव को सलाम करते जाते है।

जिस समय सभी अलग-अलग चकरी की भांति नाचते है उस वक्त इटली के मुसलमानों के सूफी नाच की याद आती है जिसमें नर्तक सिर पर रोमी टोपी पहन कर और श्वेत रंग का पेशवाज़ पहन कर चकरी की भांति नाचते हैं।

भांड-चो़ख नाचते हुए गायन या गीत इत्यादि गाने की परम्परा नहीं है, पर सुरनय, ढोल और नगाड़े पर "चो़ख" और बडरंग नामक धुनें बजाई जाती हैं।

भांड चो़ख को स्टेज पर नाचने तथा नई पौध के कलाकारों को इसकी संपूर्ण दीक्षा के लिये वाहथोरा और बुमई में पिछली सदी के नवें दशक में दो कार्यशालों में बुजुर्ग और युवा नर्तक भांड-चो़ख नृत्य का अभ्यास करते रहे और नतीजा यह निकला कि दूसरी भांड पार्टियों ने भी इसे नाचना शुरू किया।

(5-ए, अपना विहार, कुंजवानी, जम्मू)

तृष्णा

–गुलाम रसूल 'संतोष'

कहो इन आकाश में चमकते तारों से
आज शीघ्र ही अपनी दुकानें बढ़ा दें
बाधित हो रहा हूँ मैं
और मेरे अंतहीन विचारों का संतुलन बिगड़ जाता है

पता नहीं आज क्या घटने वाला है
कुत्तों ने सायंकाल से ही भौंकना शुरु किया है
कहीं काल मेरी ताक में तो नहीं बैठा है ?
सवेरे से मेरी बायीं आँख भी फड़क रही
देखो किसी ने मेरी खिड़की ठफठकाई है
नीचे कोई चुपके से खिसका भाग गया
मेरी गर्दन में मोच आ रही है, खिड़कियाँ खोल दो
मैं चाँदनी को अपने आलिंगन भर लूँ
आकाश में चमकते कार्तिक के चंद्रमा से कहो
क्यों यह अँधेरी रातों को भूल जाता है
जब चमकता सौभाग्य फिर जाता है
तो यह तारों के संग अपनी ही लुका-छुपी में
रहता है मस्त
मैं उम्रों से धूनी जलाए बैठा हूँ

ज़रा सड़क पर पहरा दे रहे पहरेदार से पूछो
यह नादान किसकी दुकान की पहरेदारी कर रहा है
इसकी अपनी उम्रों की दुकान दिवालिया हो चुकी है

और अब दुकान के थड़े पर निश्चिन्त बैठा चिलम पी रहा है
जैसे कोई बड़भागी गद्दी पर हो विरामान
सवेरा होगा और लोग जाएँगे अपने काम पर
तब यह कुतिया की भाँति बैठेगा ज़मीं पर थूथन टिकाए
ज़रा ठीक से बंद कर दो ये खिड़कियाँ और दरवाज़े

लगता है किसी ने जैसे पक्षियों को भगाया हो
छत पर उल्लू ने ज़ोर से दी 'हू' की आवाज़
मेरी साँस जैसे पलट गई हो

ज़रा मेरे इन मित्रों से पूछो
ये मेरे सिरहाने बैठे क्या कर रहे हैं
बोलो क्या मुझे वास्तव में मरना ही है
लिया है मैंने अभी-अभी माँ की कोख से जन्म
क्या मैंने बस क्षण भर में सारा संसार देख लिया

माँ तुझे मेरा अँगूठा चूसना याद नहीं
अब भी तेरे स्तनों को चूसूँ तो दूध की नदियाँ बहेंगी
अब जो मेरी आँख लगी बस पल भर हो गया
तो तुमने मुझे पट लिटा के रखा
मुझे वहाँ उस 'जून्न डब'[1] पर सुला दो ना
मुझे अपनी साँस रुकने का हो रहा है आभास
यह तो जैसे बहती नदी में शिलाएँ अटक गई हैं
धुआँ ही धुआँ फैल गया है यह चूल्ला तो बुझा दो
क्यों ऐसे देख रहे हो जैसे हो गए पत्थर की मूर्ति
अब तक तो मुझे गोद में उठा कर खिलाते थे
और अब धूल चाटने को मिट्टी में लथेड़ दिया है
अब मैं ज़मीन पर बिस्तरे-सा बिखर बिछ गया हूँ
उस घर के लोगों से कह दो खिड़कियाँ बंद कर दें
कोई वहाँ डाल रहा है दीए में तेल
उनसे कह दो ऐसे तो उनका रहस्य फूट निकलेगा.
अरे रिस रहा है दीए के बाहर तेल
कौन बुझाने के लिए चोरी-छिपे इसे फूँक मार रहा है
इसकी बाती छछूँदर ले गया है
तुम कौन हो जो मेरे पैरों के पास ताक में बैठे हो
अरे कोई मेरा गला दबोच रहा है
लगता है कि रोते-रोते मुन्ने की हिचकियाँ बँध गईं
अरे कौन छिपा है उस खंभे की ओट में
अरी तुम इस समय कहाँ उतारने लगी हो मकड़ी के जाले?
मैं बिना ओढ़नी के ठिठुर गया हूँ
मत डालो मेरे चेहरे पर चादर
बुला रहा है कोई मुझे नीचे से
कोई ज़रा जाके देखो यह कोई अग्नि प्रेत तो नहीं
अरे गिर गया कोई सीढ़ियों पर लुढ़क गया
कहाँ गए तुम सब कोई यहाँ तो आओ
मेरा गला सूख गया है, पानी तो पिला दो
अरे कोई किसी राजा की कथा तो छेड दो
कोई ऐसी कथा कि जिसका क़यामत तक अंत न हो

(अनु. : रतन लाल जौहर
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'उंजला राजमार्ग' (सा० अका०) से साभार)

1. जून डब : मकान की ऊपरी मंज़िल का बारजा, जहां से चांदनी (जून, ज्योतसना) का नज़ारा किया जा सकता है। प्रसिद्ध राजा 'बदशाह' ने अपनी ऊँची हवेली को यह नाम दिया था।

कश्मीरी पंडित : कुछ चौंकाने वाले आंकड़े

–डॉ० बैकुण्ठ नाथ शर्गा

प्राय: यह कहा जाता है कि सुल्तान सिकन्दर बुतशिकन (1389-1413) के शासन काल में कश्मीर घाटी में केवल 11 कश्मीरी पंडित परिवार बचे थे जिन्होंने किसी प्रकार घने जंगलो या गुफ़ाओं में छुपकर अपने धर्म और प्राणों की रक्षा की थी। बाक़ी कश्मीरी पंडित या तो मौत के घाट उतार दिये गये या तो अपनी सुरक्षा के लिये कश्मीर घाटी को छोड़ कर देश के अन्य क्षेत्रों में पलायन कर गये। इसी काल खण्ड में सबसे अधिक संख्या में कश्मीरी पंडितों को तलवार की नोक पर धर्मान्तरण कर मुस्लिम बनाया गया। यहां पर विशेष रूप से यह बात ध्यान देने के योग्य है कि सन् 1319 तक कश्मीर एक हिन्दू राज्य था और वहां का शासक सुहदेव हिन्दू धर्म का अनुयायी था। उस समय कश्मीर घाटी की जनसंख्या क्या थी इसके प्रमाणिक आंकड़े इस समय उपलब्ध नहीं हैं। कश्मीरी पंडितों का जो पलायन 1389 से 1413 के मध्य हुआ था उनकी संख्या क्या थी और वह देश के किन-किन क्षेत्रों में जाकर बसे इस विषय पर आज तक किसी ने कोई शोध कार्य नहीं किया है। कुछ बुद्धिजीवियों का मत है कि देश में जहां जहां सारस्वत ब्राह्मण निवास करते हैं वह 14वीं सदी में. कश्मीर घाटी से निकले हुए कश्मीरी पंडितों के वंशज हैं पर अभी इस विषय पर कोई ठोस शोध कार्य नहीं हुआ है।

मुगल सम्राट अकबर (1556-1605) ने सन् 1586 में कश्मीर के अन्तिम कश्मीरी सुल्तान यूसुफ़ शाह चक को बन्दी बना कर कश्मीर घाटी को अपने अधीन किया था। उस समय अकबर के नौ रत्नों में से एक अबुल फ़ज़ल ने कश्मीर घाटी में कश्मीरी हिन्दुओं की संख्या 2 लाख के आसपास आंकी थी। उसने किस आधार पर यह आंकड़े जुटाये यह कहना कठिन है .क्योंकि हमारे देश में इतिहास लेखन को कभी प्राथमिकता नहीं दी गयी जिसके कारण आंकड़ों के खेल में अभी हम विश्व के अन्य देशों की तुलना में बहुत पीछे हैं।

अवध में नवाबी शासन काल (1720-1856) के दौर में बहुत बड़ी संख्या में कश्मीरी पंडित सीधे कश्मीर से और देश के अन्य नगरों से लखनऊ में आकर बसे और उनके नाम पर सन् 1775 और सन् 1780 के मध्य एक पूरा मुहल्ला कश्मीरी मुहल्ले के नाम से आबाद हुआ जिसमें एक मोटे अनुमान के अनुसार कश्मीरी पंडितों की जनसंख्या लगभग 1000 थी पर उनके वास्तविक आंकड़े क्या थे यह कह पाना बहुत कठिन है क्योंकि कश्मीरी पंडितों की एक जाति के रूप में कभी जनगणना नहीं हुई और उनको सदैव हिन्दुओं के रूप में गिना गया।

लखनऊ में पहली जनगणना नवाब वाजिद अली शाह ने सन् 1854 में करायी थी जिसमें नगर में कितने मुहल्ले हैं उनमें कितने मकान कच्चे और कितने पक्के हैं और उनमें कितनी आबादी है यह आंकड़े जुटाये गये थे। इस जनगणना के आधार पर उस समय लखनऊ नगर की जनसंख्या लगभग 7 लाख आंकी गयी थी और उस समय लखनऊ देश के कुछ चुनिन्दा प्रमुख नगरों में से एक था पर इनमें कश्मीरी पंडितों की संख्या क्या थी इसका कोई लेखा जोखा नहीं है। 1857 की क्रान्ति के पश्चात् लखनऊ नगर की जनसंख्या घट कर लगभग 1.5 लाख रह गयी थी। जिससे यह अनुमान लगाया जा सकता है कि लगभग 5 लाख लोग या तो इस गदर में मार दिये गये या फिर लखनऊ छोड़ कर अन्य स्थानों को भाग खड़े हुए।

अंग्रेजों ने अवध में सन् 1858 में अपना

शासन पूर्ण रूप से स्थापित करने के पश्चात सन् 1865 में प्रथम बार सुनियोजित तरीके से जनगणना कराई जिसके अनुसार अवध और उत्तर पश्चिमी प्रान्त जो अब उत्तर प्रदेश और उत्तरांचल है में कश्मीरी पंडितों की जनसंख्या लगभग 719 थी। उस समय लखनऊ, आगरा, लाहौर और दिल्ली उत्तर भारत के कश्मीरी पंडितों के घाटी के बाहर प्रमुख केन्द्र हुआ करते थे। सन् 1881 में प्रथम बार विधिवत सम्पूर्ण भारत की जनगणना कराई गई जिसमें सम्पूर्ण भारत की जनसंख्या लगभग 40 करोड़ आंकी गयी और उसमें मुस्लिमों की जनसंख्या लगभग 19 प्रतिशत पायी गयी। उस समय रिसायतों में कश्मीरी पंडितों की जनसंख्या केवल 135 थी। सन् 1921 की जनगणना के अनुसार उत्तर भारत के विभिन्न नगरों में कश्मीरी पंडितों की जनसंख्या 2,356 आंकी गयी जबकि पंडित जवाहर लाल नेहरू के आंकलन के अनुसार सन् 1940 में उत्तर भारत के विभिन्न नगरों में कश्मीरी पंडितों की कुल जनसंख्या लगभग 5000 थी।

आंकड़ों कें इस खेल में विशेष रूप से यह बात ध्यान देने के योग्य है कि जब देश स्वतंत्र नहीं हुआ था तब मुस्लिमों की आबादी देश की कुल आबादी का 19 प्रतिशत थी पर तब वह अल्पसंख्यक नहीं कहलाते थे पर अब जब उनकी आबादी कुल देश की आबादी का 28.6 प्रतिशत है और कुछ नगरों में उनकी आबादी 50 प्रतिशत से अधिक है वह अल्पसंख्यक कहलाते है और जिसके नाते उनको कुछ विशेष अधिकार प्राप्त हैं। इसके पीछे तर्क क्या है। इससे यह स्पष्ट निष्कर्ष निकलता है कि देश का धर्म के नाम पर सन् 1947 में विभाजन हो जाने के पश्चात् भी भारत में मुस्लिमों की आबादी के अनुपात में कोई बहुत बड़ा अन्तर नहीं आया केवल देश के वह क्षेत्र जो सन् 1947 के पश्चात् पाकिस्तान का हिस्सा बन गये उन क्षेत्रों में रह रहे हिन्दुओं की आबादी नगण्य अवश्य हो गयी।

सबसे विचित्र बात यह है कि सम्पूर्ण विश्व में इण्डोनेशिया के बाद सबसे अधिक मुस्लिमों की आबादी भारत में है पर उसके बाद भी उनको अल्पसंख्यक माना जाता है। इसके लिये क्या आधार और तर्क है यह स्पष्ट नहीं है। इसी आधार पर इलाहाबाद उच्च न्यायालय के न्यायाधीश माननीय न्यायमूर्ति शम्भू नाथ श्रीवास्तव ने एक प्रश्न चिन्ह लगा दिया है कि आख़िर अल्पसंख्यक होने का आधार और परिभाषा क्या है? वास्तव में हर राजनेता मुस्लिमों को एक वोट बैंक के रूप में देखता है और उनको अपने पक्ष में करने के लिए सदैव उनका हर प्रकार से मालीदन करने को तत्पर रहता है। उसको इस बात में तनिक भी रूचि नहीं कि मुस्लिम देश की मुख्य धारा से जुड़ कर प्रगति करे क्योंकि तब उनका केवल वोट बैंक के रूप में प्रयोग करना सम्भव नहीं हो पायेगा। यही नहीं इस्लाम धर्म में जाति व्यवस्था का कोई स्थान नहीं है और इसे हिन्दू धर्म की कुरीति बताया जाता है पर हमारे राजनेता इस्लाम धर्म में भी पिछड़ी और दलित जातियों को चिन्हित कर उनको आरक्षण प्रदान करने की बात कर रहे हैं जो न केवल हमारे देश के संविधान की मूल भावना के प्रतिकूल है अपितु इस्लाम धर्म के मौलिक सिद्धान्तों के विरूद्ध है। मुस्लिमों ने भारत में लगभग 1000 वर्ष शासन किया अब यदि उसके बाद भी वह पिछड़े हैं और प्रगति करने में विश्वास नहीं रखते हैं वो उनकी इस स्थिति के लिये वह स्वयं दोषी हैं। उनकी इस मानसिकता के लिये किसी और को दोष देना या फिर दोषी ठहराना कहां तक उचित है। एक पुरानी कहावत है कि आप घोड़े को पानी तक तो ले जा सकते हैं पर आप उसको पानी पिला नहीं सकते घोड़ा पानी अपनी इच्छा से पीता है।

हमारे राजनेताओं ने अपना हित साधने के लिये कुछ इसी प्रकार का आंकड़ों का खेल विभिन्न जातियों के साथ किया और समाज को अगड़ी और पिछड़ी जातियों में विभाजित कर दिया बिना भारत के प्राचीन इतिहास का अध्ययन किये हुए यह व्यापक प्रचार किया गया कि पिछले लगभग 5000 वर्षों से पिछड़ी जातियों का शोषण होता रहा जो तथ्यों से एकदम परे है। वास्तविकता यह है कि पिछड़ी जातियों के अनेक दिग्गज राजा और महाराजा हुए हैं जिन्होंने भारत में जम कर राज किया और ख्याति अर्जित की। इनमें कुछ प्रमुख नाम चन्द्र गुप्त मौर्य, छत्रपति शिवाजी महाराज, राजा बिजली पासी, महाराजा सूरजमल, महाराजा महद जी सिंधिया, इत्यादि का लिया जा सकता है। यहां यह भी कहना अप्रासंगिक नहीं होगा कि देश के स्वतंत्र होने से पूर्व जितना जाति बोध था उससे कई गुना अधिक देश के स्वतंत्र होने के पश्चात् हो गया है जो हमारे राजनेताओं की देन है जो जातियों के समीकरणों के आधार पर अपनी राजनीतिक रोटियां संकते हैं और राजसत्ता का जम कर सुख भोगते हैं।

अब यदि हम जम्मू-कश्मीर राज्य के जनगणना के आंकड़ों को समझने का प्रयास करें तो हम पायेंगे कि उनका अपना अलग खेल है। देश में यह एक मात्र राज्य है जिसका अपना अलग संविधान और झंडा है जो वहां पनप रहे अलगावाद और आतंकवाद की जड़ है। इस राज्य की एक अन्य विशेषता यह है कि यह राज्य तीन सम्भागों जम्मू, कश्मीर घाटी और लद्दाख में बंटा हुआ है जिसमें कश्मीर पूर्णतया मुस्लिम बहुत क्षेत्र है जबकि जम्मू और लद्दाख सम्भाग में जनसंख्या का अनुपात लगभग बराबर है। इस राज्य की कुल जनसंख्या एक करोड़ 14 लाख 3 हजार सात सौ है। जिसमें 3,05,349 हिन्दू और 67,53,014 मुस्लिम है। इसके अतिरिक्त 2,07,154 सिख 1,13,707 बौद्ध और 2,518 जैन पंथ के अनुयायी हैं।

यहां सबसे बड़ी आश्चर्य की बात यह रही कि जब जनगणना के धर्म के आधार पर एकत्रिय किये गये इन आंकड़ों के खेल को रजिस्ट्रार जनरल ऑफ इण्डिया के कार्यालय द्वारा प्रकाशित किया गया तो धर्म के नाम पर प्रदर्शित यह आंकड़े सारे देश में एक गरम बहस का मुद्दा बन गया। सरकार भी सकते में आ गयी और फटाफट एक दूसरी संशोधित रिपोर्ट पेश की गयी। इसमें विशेष रूप से मुस्लिमों की जनसंख्या में तीन प्रतिशत की दिखाई गयी। ऐसा किस विवशता के कारण किया गया यह अभी स्पष्ट नहीं है। क्या जनसंख्या के आंकड़ों को एक विशेष वर्ग को अपने पक्ष में करने या फिर उसको अनुचित राजनीतिक लाभ पहुंचने के लिये घटाया या बढ़ाया जा सकता है जैसा कि जनसंख्या की 2001 में जारी की गई रिपोर्ट के साथ किया गया। इस रिपोर्ट में मुख्य रूप से कश्मीरी पंडितों से सम्बंधित आंकड़े वास्तविक तथ्यों से एकदम परे हैं। यह ही एक मुख्य कारण है कि जम्मू कश्मीर विचार मंच ने इस त्रुटिपूर्ण रिपोर्ट को एक सिरे से ख़ारिज करने की पुरज़ोर मांग की है।

अब यदि 2001 की जनगणना रिपोर्ट के अनुसार कश्मीर में कश्मीरी पंडितों की संख्या 1,00,962 को सही मान लिया जाये तो आतंकवाद के कारण सन् 1989-1990 में लगभग 3,50,000 कश्मीरी पंडित जो कश्मीर से देश के विभिन्न अंचलों में पलायन कर गया है उनका आंकड़ा कहां है। फिर इससे पूर्व सन् 1991 में कश्मीरी पंडितों की जनसंख्या 1,65,000 बतायी गयी है जबकि एक दशक बाद जनसंख्या में वृद्धि के स्थान पर 64,038 की कमी दर्शायी गयी है। यह आंकड़ों का खेल क्या ईंगित करता है। क्या यह मान लिया जाये कि वर्तमान में 1,00,962 कश्मीरी पंडित कश्मीर घाटी में रह रहे हैं। या फिर केवल यह आंकड़ों का माया जाल है जिसे राजनीतिक लाभ के लिये तैयार किया गया है।

देश की कुल आबादी की 18.6 प्रतिशत आबादी मुस्लिमों की आंकी जाती है और कुछ प्रदेशों के जिलों में उनकी जनसंख्या 50 प्रतिशत से अधिक है फिर भी उनको अल्पसंख्यक कहा जाता है वहीं दूसरी ओर कश्मीर में कश्मीरी पंडितों की आबादी लगभग कुल आबादी का केवल 2 प्रतिशत है फिर भी वे अल्पसंख्यक नहीं हैं जबकि जैन समुदाय की जनसंख्या कश्मीरी पंडितों की तुलना में कहीं अधिक है फिर भी उनको सरकार ने अल्पसंख्यक घोषित कर रखा है। तब यह स्वाभाविक रूप से प्रश्न उठता है कि आख़िर यह परस्पर विरोधभास क्यों है। क्या राजनेताओं की इच्छा के अनुसार किसी समुदाय को अल्पसंख्यक घोषित किया जाता है या उसका कोई तर्क संगत आधार है।

प्रतिष्ठित इतिहासविद प्रो०एम०एल० कौल ने अपनी पुस्तक कश्मीर पास्ट एण्ड प्रेसेंट में इन जनसंख्या के आंकड़ों के खेल का बहुत ही रोचक विश्लेषण किया है। उनके अनुसार सन् 2001 में कश्मीर में कश्मीरी पंडितों की जनसंख्या लगभग 4,00,000 होनी चाहिये थी। अब यदि इस आंकड़े में 3,50,000 कश्मीरी पंडित जो विस्थापित हो चुके हैं को जोड़ दिया जाये तो निश्चित रूप से कश्मीरी पंडितों की जनसंख्या 7,00,000 के आंकड़े को पार कर जाती है। वास्तविकता यह है कि सरकार के पास सन् 1931 में जाति के आधार पर देश में की गयी जनगणना के बाद के कोई ठोस आंकड़े उपलब्ध नहीं हैं। यही एक मुख्य कारण है कि जम्मू कश्मीर राज्य में अल्पसंख्यक समुदाय निरन्तर पिसता जा रहा है और उसे राजनीति में हाशिये के बाहर ढकेल दिया गया है। उसकी हर क्षेत्र में प्रासंगिकता लगभग समाप्त हो चुकी है। यदि सम्पूर्ण देश पर अल्पसंख्यक आयोग का क्षेत्राधिकार है तो फिर जम्मू कश्मीर पर उसका अधिकार क्यों नहीं। इस दोहरी नीति का आख़िर तात्पर्य क्या है ?

अब आवश्यकता इस बात की है कि देश भर में रह रहे कश्मीरी पंडितों की नये सिरे से जनगणना करके वास्तविक आंकड़े जुटाये जायें ताकि इस समुदाय के सम्बन्ध में कोई ठोस कारगर नीति बनाई जा सके। केवल हवा में तीर चलाने और फर्ज़ी आंकड़े जुटाने से कश्मीर की जटिल समस्या का समाधान निकाल पाना प्रायः असम्भव सा प्रतीत होता है।

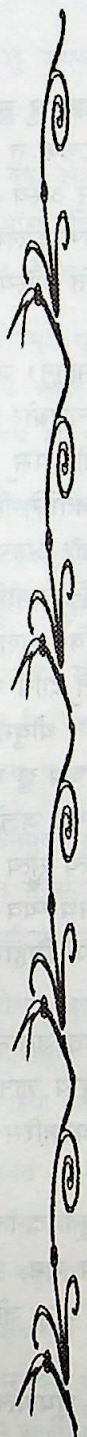
वास्तविकता यह है कि आज तक देश में कश्मीरी पंडितों की एक अलग जाति के रूप में जनगणना की ही नहीं गयी ताकि इस जाति के संरक्षण और अधिकारों के सम्बन्ध में कोई उचित नीति बन पाती। जिसका उनको लाभ मिल सकता। इसके लिये दृढ़ इच्छा शक्ति की आवश्यकता है। आज कल हर जाति अपने अधिकारों के प्रति जागरूक और सचेत है। वह सरकार से उनको मनवाने के लिये लामबन्द हो रही है तो फिर कश्मीरी पंडित क्यों नहीं? उनको क्यों देश की राजनीति में हाशिये के बाहर किया जा रहा है क्या यह किसी सोंची समझी राजनीति का हिस्सा है। उनके योगदान को कमतर कर क्यों आंका जा रहा है। क्या वे इस देश के नागरिक नहीं हैं या उनकी देश भक्ति में कोई कमी है।

अब उचित समय आ गया है जब देश हित में हमें तुष्टीकरण की राजनीति से ऊपर उठ कर कुछ ठोस निर्णय लेने होंगे। अन्यथा हम एक ऐसी अंधी काली सुरंग में घुस जायेंगे जहां से फिर निकल पाना प्रायः हमारे लिये असम्भव हो जायेगा। आख़िर कब तक कश्मीरी पंडित इन जनगणना के आंकड़ों के माया जाल में भटकता रहेगा। किसी महान संत ने ठीक ही कहा है कि मित्रता में मनुष्य को सफलता मिलती है किन्तु आचरण की पवित्रता उसकी हर इच्छा को पूर्ण कर देती है।

(मनोहर निवास,
कश्मीरी मोहल्ला,
लखनऊ - 226 003)

ग़ज़ल

निर्वासन

—प्यारे हताश

मेरी नज़रों से इक दिन चला जाएगा।
लौट कर फिर कभी न आ पाएगा।

वो कमल था पानी पे पलता रहा।
कैसे पत्थर पे जीवन बिता पाएगा॥

उस के आने पे कह दो मेरा साधुवाद।
कुछ न कुछ शुभ कर दिखा जाएगा।

नयन बरसे जो पतझड़ में रात-रात भर।
अब बसन्त उस के जीवन में आ जाएगा।

मित्र वो, जो कितने ही दुःख दे गया।
निश्चित ही किसी दिन समझ पाएगा।

हज़ारों वे निर्दोष क्यों मारे गए।
आतंक, नर संहार कब तक सहा जाएगा॥

किस दिशा को चले जा रहे हैं ये लोग।
छल-कपट का जशन कब सम्बल जाएगा।

पलायन के समय जो भी था खो गया।
भूल से भी कभी घर न ढूंढ पाएगा।

हैं तो सन्तान क़श्यप की सब जान लो
खोल कर जब वो इतिहास दिखलाएगा

हम से पूछो कब क्या हुआ घाटी में।
कण-कण है साक्षी सब कुछ बतलाएगा॥

वे जो, आतंक की आंधी से झूझते रहे।
स्वर्ण अक्षरों से नाम उनका लिखा जाएगा।

वो तो कर्मठ निरन्तर परिश्रम है साथ।
''कर्मों का धनी'' पौरुष दिखा जाएगा।

धैर्य रखना कभी भी न होना 'हताश'।
आशा का सूर्य अवश्य उदय हो जाएगा।

(सतीसर
दूरदर्शन गली
पुराना जानीपुर, जम्मू)

✱

गॉडन्युक सफ़ु

म्यॉन्य कथ

कशीरि हुँदिस हिन्दू तु बोद्ध राज्य कालस मंज़ छु विजयेश्वर नॅ सिरिफ़ धार्मिक विश्वासु मुतॉबिक अख तीर्थु राजी ऑत ओसमुत बल्कि छु अदबी तु सकाफ़ती सरगरमियन हुन्द अख मशहूर मरकज़ तु ग्यानुपीठ ति रुदमुत। संस्कृत ज़बॉन्य तु अदबुक्य थॅदिपायिक स्कालर, दॉनिशवर, अदीब, मुहक़्क़िक़ तु शॉयिर ॲस्य अति वरीवाद क़याम करान तु यतिकिस तदरीसी मरकज़स प्यठ ज़ॉन्ययॉबी हॉसिल करान। दपान हिन्दू राज्यकालस मंज़ ओस यति अख तहक़ीकी अदारु कॉयिम तु यि ओस र्‌यशवारि हुन्द ड्यकु टिकु। राजु महाराजु ति ऑस्य वख़्तु वख़्तु यॊत वॉतिथ हॉज़िरी दिवान तु पनुनि ज़ॉन्य हुन्द वॊन्दु गाशुरावान।

वितस्तायि हुन्दिस बॅठिस प्यठ आबाद व्यजुब्रोर छु विजया देवी हुन्द निवास यिवान मानुन। जय तु विजय छि माता पार्वती हुँज़न द्वन व्यसन हुँद्य नाव तु जया छु माता पार्वती हुँद दॊयुम नॉव। गव व्यजुब्रोर छु दरअसुल अख **शक्तिपीठ** यॅतचि म्यॅचि हुँज़ खोशबॊय रूज़ हतु बद्यन वॅर्‌यन कॅशीरि हुन्द सकाफ़ती वरसु मुशकावॉन।

नीलमत पुराण, स्कन्द पुराण, वितस्ता महात्म्य, अमरेश महात्मय, विजयेश्वर महात्म्य, राजतरंगिणी, सरवालटर सॅंज़ 'व्यॉली आफ़ कश्मीर' तु पी. एन. कौल 'बामज़ई' सॉबुन 'ए हिस्ट्री आफ कश्मीर' वॅग़ॉरु अहम तसानीफ़न मज़ं छु विजयेश्वरुच कुनि तफ़सीली हवालु दिथ तवॉरीखी अहमयॅत व्यछ़नावनु आमुच़ तु कुनि कशीरि हुँद्य अकु तीर्थु रुँग अम्युक हवालु दिनु आमुत। पौराणिक विश्वासु मुतॉबिक यलि कश्यप र्‌यश च़ख्र चलॉविथ जलोदभव मोर। सु च़ख्र रूद नच़ान तु नच़ान नच़ान यथ जायि तॅम करार कॊर तथ प्यव नाव च़ख्रधर। पानि तॅलु द्रायि ज़मीन नॅन्य, ज़ु लॊकुट टेंग आय वॅन्य। दिवताहव लोग शिव सुन्द जय जयकार करुन तु यिमन द्वन टेंगन थोवुख नाव **जय तु विजय**। यिमन द्वन पहॉडियन मंज़ बाग यॊसु भूँम नॅन्य द्रायि तॅथ प्यव नाव विजयेश्वर। विजय छु माता पार्वती हुन्द नाव। विजय गयि कामयॉबी। विजय गव शॅथ्र नाश। इसलिये यि बन्याव विजय तीर्थ। गव जलोदभव निस व्यनाशस सुत्य छु विजय तीर्थ वजूदस मंज़ आमुत। कॅशीरि मंज़ बोद्ध मज़हब फ़ाँफलनस सुत्य सुत्य आय बौद्ध धर्मी राजु बारसस यिहिन्दिस दौरु हुकूमतस मंज़ बन्याव विजयेश्वर अख तदरीसी मरकज़ तु अथ प्यव नाव **विद्या विहार** या **विजय विहार**। विहार गव बोद्ध बिकशुहुन हुंद मठ तु अमिकुई अपभ्रंश रुप छु **विज बिहारा** या **विज विहाड़ा** तु कॉशुर बन्याव **व्यजु ब्रोर**।

कॅंह छि वनान कि **'विज्'** छि संस्कृत ज़बॉन्य मंज़ जानवरस वनान तु **विहार** छि संस्कृत ज़बॉन्य मंज़ तॅथ जायि वनान यतु आनन्द यियु मनावनु या यॊसु दिल बहलॉई हुँज जाय आसि। गव यतु वुडवुन्य जानवर आनन्द मनावनु खॉतुर जमह ऑस्य सुपदान तथ छि वनाव **विज विहार** यॅमि प्यठु **व्यजुब्रोर** लफ़्ज़ कॉशरिस मंज़ आव बारसस।

व्यजु ब्रॉर्‌य द्युत ऑलमन, धर्म प्रचारकन, सियासतदानन, मुफ़किरन, शॉयरन, कॊनून दानन, ज्योतिष पण्डितन, तु गणित ज़ानन वाल्यन ज़न्म यिमन मंज़ ज्योतिषी दोमूदर शर्मा, ज्योतिषी आफताब राम, पं. प्रेमनाथ ज्योतिषी, बाबा नसीम-उ-दीन गॉज़ी अकु सॉबि शोरुगॉर, हकीम अमु जू टाक, महेश्वरनाथ (बोबू जी) पण्डित कृष्ण काक, प्रोफ़ेसर ग़ुलाम मुहम्मद शाद तु मोहनलाल आश कॉबिलि ज़िक्र छि।

—भूषणलाल कौल

लल्लीश्वरी छु जयजयकार

स्व. पं. चन्नलाल कौल

लल्लीश्वरी छु जयजयकार
लल्लीश्वरी छु जयजयकार

पोम्पर गाम क्या ओस भाग्यवान
लल्लीश्वरी ऑस तति वास करान
ललत्रागु मंज लेम्बि पोश फ़ोलना-लल्लीश्वरी....

तमि छुना वोनमुत गुरन दोपनम कुनुय वचुन
न्यबर् दोपनम अन्दर अचुन
तिय ललि गव म्य वाख त वचुन - लल्लीश्वरी...

तमि छुना वोनमुत ललि नीलवठ चलि न ज़ांह
तमि सूत्य सपुद तमिस वैराग्य प्राप्त
लूकव दोपहस ललमॅच् हबा-लल्लीश्वरी....

तति ओसना अख सन्त अशोकबाबा
तम्य दोपनख यि नबा छे मॅच् सुरमॅच् हबा
सॉरिय ऑसिस करान प्रणाम - लल्लीश्वरी....

तमि छुना वोनमुत सु रठ त म ज़ठ
इष्टदीव पनुन मनस मज़ सुरनोवुन
तमि सूत्य सपदिय तॅम्यसंजय यचॅ प्रेरणा - लल्लीश्वरी...

सु ऑसना पोम्पर वुडर प्यठु कोंग वार्यन मंजं बिहान
ज़ालामुखी ऑससना तति सनिधान
तम्यसंजुय तपस्या ऑसना करान - लल्लीश्वरी....

पोम्पर वुडर प्यठ ऑसना माछु तुलरि कुगंस व्यूर तुलान
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यि छुना ओसमुत सतीसरय
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विद्यायि हुन्द ओस न यति केंह अभाव
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कश्यपरेष छुना असि यि वुपकार कोरमुतुय
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कल्लठ त मम्मठ छिना यिय वनान
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'चन्नलाल कौल' छुना लल्लीश्वरी तुता करान
कॉल्यकाल वश कुनि डेश्यम मा
त्यलि मेलि पानय वावस सूत्य वाव

लल्लीश्वरी छु जयजयकार।
लल्लीश्वरी छु जयजयकार॥

द्वारा
अद्वैतवादिनी कौल
125 मदन लाल ब्लाक
एशियाड़ विलेज
नई दिल्ली-49

"लल-म्यानि नज़रि"

(अख म्वखसर साम)

प्रो० रहमान 'राही

बिमला रैणा छे मोजूद दोरच अख तवजुह तलब ज़नान शॉयिर। त यि कथ बासि शायद रलनहारु ज़ि तॅहुन्ज़ि ग्वडुनिचि शारु सोम्बरनि आयोव ग्वडुकथ ल्यखनुक मोकु मेय बागि। अज़ु पॅर मे शॉयरी बजा ज़ि तॅहुन्ज़ि ... अख नसरी तसनीफ़ यथ नॉदिर (unique) वनुन मबालगु बासि नु। मतलब तॅहॅन्ज़-"लल-म्यानि नज़रि।" किताब पॅरुम जस्तु जस्तय, पूरि पूर परनस आयम नु वुनि महला ति कॅरिथ यिछु किताबु छे दम दी दी परनुच मंग करान, किताबि छे केंह खसूसियॅच़ ज़्यादय म्वलखारान :-

1. यि छे बिमला जी नि नसर नॅवीसी हुंद ग्वडन्युक नोमूनु।
2. **अमिच नॅवियत छे तहकीकी तु तनक़ीदी।**
3. यि छे कॉशरि ज़बॉन्य हुंज़ि बॅहलि पायि शॉयिर लल देदि हुंद **अख म्वलुल मुतालु।**
4. अथ मुतालस छ चोक तल "बिमला" जियुन असरॉर्य ॲलिम क्यो अमल कार फर्मा, मतलब ति ज़ु चीज़ यिम खालुय यकजा मेलान छि।
5. यि छे कॉशरि ज़बॉन्य हुंदि हवालु बिमला जी नि लिसानी दिलचस्पी हुंद अख कॉबिले तॉरीफ़ सोबूथ

किताबि हुंद उनवान छु येमि कथि हुंद नोन इशारु ज़ि अथ मंज़ यि केंछा बावनु आमुत छु, सु छु सोरु अख इनफरॉदी नॅवियॅच़ हुंद तासुर। अख ज़ॉती नज़र तु अख इनफरॉदी राय यि ज़ॉनिथ पेश करनु आमु ज़ि परन वॉल्य् वुछन **वाछन**, परखावन तु तोलन। न कांह गलवॉन्य दावा त न कांह ख्वद राह फुतवा।

बिमला जियुन नसरु छु स्योद साद पकवुन, न्वकतचु निशानदिही करवुन तु कथि तूल दिनुवरॉय क बावनवोल नसर। लल वाखन हंज़ वक्तु वक्तु सोम्बरन तु तिहुंज़ु, मुखतिलफ परनयि, तम्युक छु किताबि मं पज़नु पॉठ्य तज़करु, सपुदमुत, बॅल्यकि छु यि एतराफ ति करनु आमुत ज़ि वाख सोम्बरन तु कलमबंद कर वाल्यव छे तिम "वाख असि ताम वातनावनुच अख थ्यकुन्य् लायक कॉम अंजाम दिच़मुच़, येमि खॉतरु अ तिहुंज़ मिनत पज़ि मानुन्य। त तमि अलावु तिमन ऑलिमन हुंद ति शुक्र गुज़ार रोज़ुन यिमव यि मोरूसी खज़ा असि ताम वातनोव।"

किताबि मंज़ छेन कुनि तहकीक कॉर्ययि न्यसबथ कांह व्वस्तॉदिल थ्यकुनावनु आमुच़ बॅल्यकि छु नीज़्यमियि सान एतराफ करनु आमुत ज़ि "मे ऑस्य् नु ज़ांह यिम वाख बूज़्यमुत्य् तु न ओसुम यिहुंद मुता कोरमुत। व्वन्य् येलि मे यिमन वाखन हुंद मुतालु कोर तु मे बास्यव यिमन वाखन हुंज़ सूरत छेनु कॉ

रूज़मच्।'' चिनाचि अमी बासि किन्य् छे किताबि मंज़ दर्ज वाखन मंज वरतावनु आमुत्य्न तिथ्यन वारयाहन लफ्ज़न वगॉरन ह'ज़ निशानदिही सपुज़मुच़ यिमन न्यसबथ तनकीदी तबसरु करनु आमुत छु, तु तिमन बदलु छि पनुनि सोंचि मुताबिक तु पनुन्य असरॉरय अमल नज़रि तल ॲनिथ बेहतर लफ्ज़ बेतरि तजवीज़ करनु आमत्य्। बकोलि 'बिमला जी'–''यि छे अख हक़ीर कूशिश। मुमकिन छु म्यानि येमि कूशशि किन्य् गछन केंह शकूक पॉदु''।

लल छे कॉशरि ज़ुबॉन्य् हुंज़ अख बहलि पायि शॉयिर तॅहुंदि तखलीकी कारनामुक चुकि तु मेहनॅच़सान मुतालु करुन छे बजायि ख्वद अख बेश बहा कॉम। ललवाखन छे वक्तु वक्तु व्यछनय ति सपुज़मुच़ तु म्वलुवन ति। तथ सॉरिसुय सरमायस फ्युर करुन म्वखतुक्यो लॅदुर क्यो कावु शुप्य् ब्योन कॅडिथ मतलूबु जायन नज़ुरि डॅल्य्मुत्य। या नॅवीनु चीज़ पेशकश थावुन्य्, यि छे न कांह ल्वकुट कथ।

ललि प्यठ यिमव लूकव वुन्युकताम कलम तुलमुत छु, तिमन मंज़ छि वारयाह ऑलिम त फॉज़िल माननु आमत्य्। व्वन्य् गव तिमन मंज़ आसि खाल खालय कोह यस बिमला जी हंद्य् पॉठ्य ललवाखन मंज़ यिन वालि ज़ॉहिर अलाव तिमन मंज़ मोजिज़न असरॉर्य ऑलिमन हुंद ज़ॉति अमली तजरुबु आसि ओसमुत। यिखसू सियथ छे किताबि न्यसबथ सँजीद रॅव्ययि पानुनावुनुक तकाज़ु करान। तवय तु छे बिमला जी वनान ज़ि व्वन्यु छु यि ऑलिमन, नकादन, त तॉलिबन ताम ज़ि तिम करन फॉसलु ज़ि वाखन हुंज़ क्वस सूरथ छे सॅही तु क्वसु छे बिगरेमुच़।

ज़ेरि नज़र किताबि छु म्वल हुरान येलि अथ मॅज़ वरतावनु तु व्यछ़नावनु आमतिस कॉशरिस शब्द राशस कुन तवजुह फेरान छु। शायद छु बिमला जियि ग्वडनिचि, लटि मुतलिकु वाखन मंज़ वरतावन आमत्य्न कॉत्याहन, लफज़न त तरकीबन हुंज़न मुखतलिफ परनयन प्यठ तबसरु कॅरिथ मुतादिद जायन पनुनि व्यच़ारु मूजूब ज़्यादु मुनॉसिब परनयि तजवीज़ करिमच़ छे।

दुनियाहक्यन वारयाहन प्रान्यन शायिरन हंद्य् पॉठ्य छि कुत्य्न कॉशर्य्न शॉयिरन हुंदिस लफ्ज़ु राशस न्यसबथ ति कुत्य् इखतिलाफ ज़ॉहिर करनु आमत्य्। तिथय पॉठ्य छे ललुवाखन हुंद मतन मुस्तनद बवावनु म्वखु ति विज़ि विज़ि कम कासु कॉम सपुज़मुच़, व्वं गव ज़ेरितबसॅरु किताबि मंज़ छे यि कॉम वारयाह वूसी सोंथरिस प्यठ करनु आमुच़। मुमकिन छु बिमला जी बासि कुनि जायि त्युथ केंह तजवीज़ कारन युस कॉन्सि हटि वसुन लायक बासिनु मगर सु गछ़ि नु त्युथ कोह ऑब बासुन, यथ प्यठ बकोलि प्रो० गुलशन मजीद ''ज़ॅट नालु कडव''। असि पज़ि अर्जन देव 'मजबूर' सॉबुन यि बास ति चेनुन ज़ि ''बिमला जी छु प्रोन कॉशुर लफ्ज़ राश मालिन्युक दाज। तस छे शब्दन हंदि परत दर परत अर्थन त तिहुंदि वरतावुच पूरि पूर जान।''

बिमला जी नि कामि मुतलिक यिम ति शकूक या सवाल पॉदु गछ़न, तिमन मुतलिक शूबि कुनि वुतावली वरॉय पज़ुनु पॉठ्य तु ऑलिमानु तहमुलु तु तहज़ीबु सान व्वंदु बावथ तु व्यच़ार व्यमर्श करुन। युथ कथन फुटनेरि

तु बकोलि 'मजबूर' सॉब शब्दन तु अर्थन हुंद्य चितरुयु साफ पॉठ्य व्वतलन तु अमि वाखु निधी हंद्य् कॆंह नॅत्य् गोशि नॅन्य् नेरन, तु तथ पज़ि असि स्वागत करुन।"

किताबि हुंद यि ग्वन ति पज़ि म्वलुवुन ज़ि 'ललि' हुंद कलामु नज़रि तल थॉविथ यिम फलसफियानु न्वकतु फिक्र तलब तु यॆमि असरॉर्य तजरुबक्य् हुम यिम अनुहार परतव त्रावान बासान छि तिमन हुंज़ वखनय तु अलामॅती तर्जमॉनी करनु मॊख्य् किताबि मंज़ कॆंह मानि सॉव्य् तु रंग बस्तु तसवीर ति नज़र नवाज़ बासान।

अलबतु अख न्वकतु छुन किताबि मंज़ पज़नु पॉठ्य दलस ह्यनु आमुत तु दल ह्युन बासि शायद यॆति योर ति फॉयदुमंदुय। न्वकतु यिज़ि लल ऑसा मूलु तलु अख यूगिन्य यस कॆंह असरॉर्य एहसास व्वतलेय तु अमलन कॆंह सिरु सॉव्य् तजरुब सपद्य् यिमन तमि कॉशुर शब्दवर्दन पॉरोव तु वाखु सूरथ बखुश, किनु स्व ऑस चकि अख शॉयिर यॆमि शॉयिरियि हुंदी ज़ॅर्ययि पनुन्य कॆंह इब्तिदॉयी तिम वेद्य् एहसास, पनुन्य कॆंह कम वाज़ेह असरॉर्य अफकार तु पनुन्य कॆंह कम ज़बान तु गचरु हॅत्य् असरॉर्य तजरुबु, लिसॉनी सूरॅच मंज़ बदि कडान कडान पज़नु पॉठ्य पानुति प्रज़ुनॉव्य्। किताबि हुंद्य दीबाचि निगार प्रो० गुलशन मजीद तु जनाब अमर मालमोही छि अथ न्वक्तस न्यसबथ मुतज़ाद रायि दिवान। अथ प्यठ हेकि शायद यि सवाल तुलिथ बेहतर बहस करनु यिथ ज़ि ललुवाख नावुयुस शारु सरमायि वुन्य्क्यन असि ब्रोंठु कनि छु हरगाह नु सु असि निश आसिही, ॲस्यु किथु पॉठ्य ह्यकुहोन 'लल्लद्यद' बतोरि अख असरॉर्य ज़ॉनिथ तु मॉनिथ?

बहर हाल 277 सफु वाजेन्य यि किताब छॆ कुनुशीतन ललवाखन फिक्री क्यो लफ्ज़ी हिसाबु ब्यॉन ब्यॉन दल दिवान तु वारयाहन मुर्वजि प्रणयन मुकाबलु बदल प्रणयि मुशखस करनुच कूशिश करान, तु कूशिश मोतुबर बनावनु म्वखु छॆ तकोबली मुतालु बापथ मुर्वजि प्रणयि तु मुतलकु प्रय्थ वाखस नखु दर्ज करनु आमुच। किताबॅच हुंज़ या इमलाहुच कांह मोमूली गलती गछ़ि खाल खालुय कुनि जायि नज़रि। तवु पतु छॆ तिछ़ु कथ नज़र अंदाज़ करनस लायक आसान।

वैसे छॆ किताब वुछिन्य् किुच मॉर्यमॅन्ज़ तु परुन्य् किच नॅफीस। जिलदु छुसनु सिर्फ रंगु रिवुन हय बॅल्यकि ऑर दोर ति तु प्यठ छुस जिल्दस नेबर्य वॊलुत ति वुछुन लायक। कुमथ छुस चोर (400) हथ रुवपयि तु किताब मेलनुक्य छि चोर (4) पताह :-

1. किताब घर कनाल रोड़ जॊम,
2. किताब घर, मोलाना आज़ाद रोड़, श्रीनगर, कश्मीर।
3. फनकार कलर्चल आरगनायज़ेशन-पोस्ट बुकस न० 112 श्रीनगर 190001
4. गुलशन पब्लिशर्स, रज़ीडन्सी रोड़ श्रीनगर, कश्मीर।

विज्या च़ल्लू

शेयि आयस बु डयेडि तल सतग्वरो बर मॅच़र म्यॅ जल,

करतु मुशकिलन म्यॅ हल॥ सतग्वरो बर मॅच़र म्यॅ जल!

च़ॅय ब्रह्मा बेयि महीश्वर लॉलु बॅबुरि कडुतम तर

कथुनॅय युथ म्यॅ न्यॅरि शल॥ सतग्वॅरो बर मॅच़र म्यॅ जल!

बासुतम च्वापॉरी लगय पादन चे पॉरी

वरतु मे पादन तल॥ सतग्वॅरो बर मॅच़र म्यॅ जल!

आश छम बस म्यॅ चॉनी हर तु अपुराद म्यॉनी

दुय गलिह्यॅम तु गाँगल॥ सतग्वॅरो बर मॅच़र म्यॅ जल!

महिमा चोन सनि सोन नॊन कड ज़ग तय प्रॊन

युथ बनु ब्वति न्यरमल॥ सतग्वरो बर मॅच़र म्यॅ जल!

दूरिरन कॊरनुम म्यॅ सूर यितु गॅछ़ करतमु दूर

चठतम यि जॉदय हाँकल॥ सतग्वरो बर मॅच़र म्यॅ जल।

ह्यनु आयस गिरदिॉबस कर क्याह यिथिस अॅज़ॉबस

सतची थावुतम म्यॅ कल॥ सतग्वॅरो बर मॅच़र म्यॅ जल।

गंज़रूम अख म्यॅ दासाह मनि मंज़ करुतम वासाह

फॊलि अद दिलिकंवल॥ सतग्वॅरो बर मॅच़र म्यॅ जल।

पादन तल बु मरहुय करहुय बु चे च़्वनजु तोन

दामुचाव अमॅरेथ ज़ल॥ सतॅग्वरो बर मॅच़र म्यॅ जल!

लोलुहॅत्य लॉयमय म्यॅ नाद नाशाद करुतम शाद

दि "विजस" दादेन दल॥ सतॅग्वरो बर मच़र म्यॅ जल!

मकान नँव. 31
अमर कालोनी, बनतालाब
जम्मू तवी।

म्योन सौंदर वतन

श्री ब्रजकृष्ण मोज़ा

कॅशीर छि म्योन पनुन वतन स्वंदर वतन स्वंदर वतन
छि तत्यह जंगल तु आबशार कॉंगु फुलॆ तॆ रंगु बहार
यारि कुल्य तु थॉद्य पहाड शकील खलक तु बॅड्य चिनार
मिसालु यिम छि यी वनान छु म्योन वतन स्वंदर वतन
स्वंदर वतन स्वंदर वतन कॅशीर छि म्योन स्वंदर वतन

जंगल बरिथ छि हांगलव सतुतुत्यव तु स्वंदर कुकिलव
शेरे बबर पशिम पॅछिन शाहतूस शाहमार तु ट्रॉवट तॅती
नगीन नसीम तु जीलि डल व्वलुर वासकुर तु व्यथुवॆतुर
वनान यिमन छि म्योन वतन स्वंदर वतन स्वंदर वतन
स्वंदर वतन स्वंदर वतन कॅशीर छि म्योन स्वंदर वतन

च़ॊवा तरफ छि पोशि बाग शालुमॉर त ऑश्य मुकाम
दिलन अनान यिमॆ बहार निशात पोंपुर तु पॅहलगाम
शॉही चॅशिम बेयि बॊड हॉरवन प्रयाग पुशकर तु वावजन
यिमनुय छु नाव म्योनुय वतन स्वंदर वतन स्वंदर वतन
स्वंदर वतन स्वंदर वतन कॉशीर छि म्योन स्वंदर वतन

डल क्या बॅरिथ गुरबोटवुय शिकारि़वुय तु कमु च़कवारिवुय
डूंगॊव तु नावॊव वॆथ बुरिथ आंचार फॅलिथ पमपोश जॅरिथ
कत्य कत्य मॉर नॉगराय हिछी लॆदुर यती सॆंद-त्रस्यंद यती
ज़गतस छु मोशुर म्योन वतन स्वंदर वतन स्वंदर वतन
स्वंदर तन स्वंदर वतन कॅशीर छि म्योन स्वंदर वतन

फल खास यती बादाम तु डुन्य चुनुन्य तु चुंठ्य खसान यती
ऑलिच गिलास सॊच़ल तु हाख खॉलिस खसान खॅरमन यती
रीशुम पशुम पेपर मॉशी कॉलीन तु कांगुर खास बनान यती
मूल कॉर्यगॅरी हुंद छु म्योन वतन स्वंदर वतन स्वंदर वतन
स्वंदर वतन स्वंदर वतन कॅशीर छि म्योन स्वंदर वतन

बसिथ बोंड शहर दुवा तरफ दरयावु क्यन दुवनवुन्य बठ्यन
च़ौपॉरय पहाड मंज़ अॅठ कॅदुल तु बुड्य जील छी अँद्यी पखी
मंदर मॅशीद पासापसी दुआयु खॉर करान यिछ़ कांह ति यछी
सुशांत छु कूत म्योनुय वतन स्वंदर वतन स्वंदर वतन
स्वंदर वतन स्वंदर वतन कशीर छि म्योन स्वंदर वतन

कम कम तिुरथ परब्तॉव पेठी तुल मुल तु रव्रुव तथकाल यती
गछ़ान अमर नाथ आल्यव पेठी शारदा सॉरयशव्र हरमोंख यती
मारतंड मटन तु शंकराचार टिकुर गुद्दर तु बोड खंडर बेजब्यार
तीरथ सथान छु म्योन वतन स्वंदर वतन स्वंदर वतन
सोंदर वतन सोंदर वतन कशीर छि म्योन सोंदर वतन

यि जाय छि कश्यप तु कलहनुन्य ललु माज्यिहुंज़ तु नुंदरेशुन्य
राजि ललतादॅत्य रेश अबिनव-सोमदेव तु वॅय्द चरक वॅथी यती
बुन्याद कुचा संगीन छि यिमोव त्रॉवमुच़ प्रग्यानचुय विग्यान ची
नामवार अवय छु म्योन वतन स्वंदर वतन स्वंदर वतन
स्वंदर वतन स्वंदर वतन कशीर छि म्योन स्वंदर वतन

वुन्यकेन छु म्योन वतन दुखी दुशमन छु वॉतिथ अंद्यपखी
पॅनुन्य छि गॉमुत्य फीरिथुय अॅछ पॅट गंडिथ ब्रोंठ नीरिथुय
जवान आमुत्य बम बन्दुक हेथुय निशानु करान मॉसुमनुय
बरबाद छि करान म्योनुय वतन स्वंदर वतन स्वंदर वतन
स्वंदर वतन स्वंदर वतन कशीर छि म्योन स्वंदर वतन

लाचार बु छुस सहान ततिच कोसु मारामरी तु अफरातफरी
बु गॅछु ज़रुर बेयि वापस तिमन टॉठ्य वादियन तु चोटियन
वुजनावु बु तत्य इनसॉन्यत क्नान छि सथ यथ कशमीरयत
नवुसरु बुकरु तॉमीर सु वतन स्वंदर वतन स्वंदर वतन
स्वंदर वतन स्वंदर वतन कशीर छि म्योन स्वंदर वतन

कश्मीरी सभा
साल्ट लेक
कोलकत्ता

"सबरुक समंदर"

डॉ० रोशन सराफ
"रोशि रोशि"

रोपु सुंद दसतार स्वन् संज़ ख्राव-पॉराव यंदुराजुन हन हन!
मलमल ज़ॉविज मुनुल दब्बि द्राव-पॉराव यंदुराजुन हन हन!!

1. राजु रयोश बिहिथ राजु तखतस,
बखतस सॉनिस कासान खुर्य्।
यंत्र तु मंत्र यमिसुंद नाव-पॉराव यंदुराजुन हन हन!!

2. मसतानु मसती मंज़ चिलमाह रटिथ,
वटिथ तु च़टिथ जंजालिक ज़ाल!
सबरुक समंदर हय्थ शुहुल स्वबाव-पॉराव यंदुराजुन हन हन!!

3. दज़्वुन्य मनकल गालान गांगल,
हांगल मनुक्य गछ़ान मदहोश!
बडि दरबारुक बोड चिकु चाव-पॉराव यंदुराजुन हन हन!!

4. आफताब रोयस नपुवुन प्रकाश,
परागाश नवि सुबुहुक प्रज़ुलान!
नाव चोन नवि सोंतुक वाव-पॉराव यंदुराजुन हन हन!!

5. नु ज़ेरो जबर नु डरवु किजि,
ऑविजु ज़ॉविज कथु वनिमचु।
ज्ञानुक नागराद ध्यानुक दरियाव! पॉराव यंदुराजुन हन हन!!

6. अजर अमर छु पानु भगवान,
वरदान भखत्यन दि़वान ज्ञानुक
स्यॅकि सहरावान शेहलावान ताव! पॉराव यंदुराजुन हन हन !!

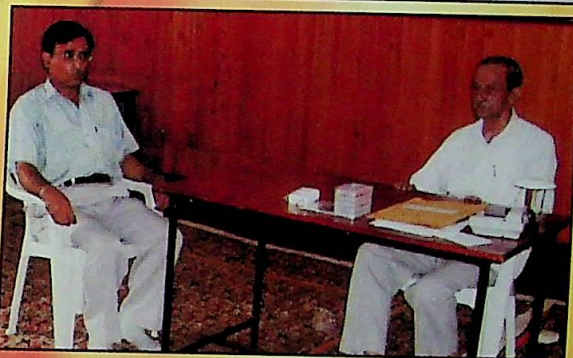
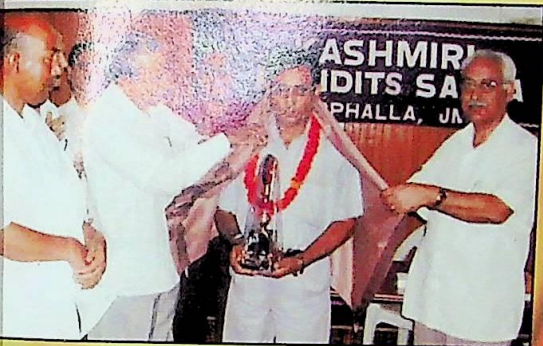
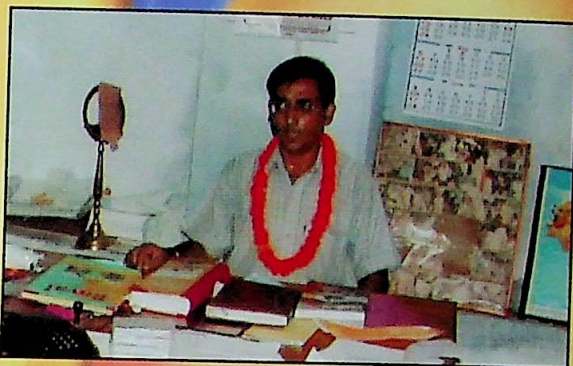
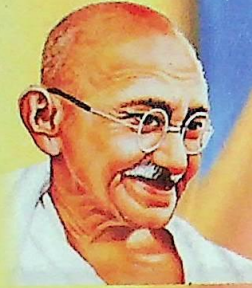
7. युस नाव मरिथ ति रोज़ान ज़िंदय,
रिंदय तस ज़मानु वनान!
सूइ नाव "रोशि रोशि" सनिराव! पॉराव यंदुराजुन हन हन!!

०००

FAREWELL FUNCTION PICTURES OF

Pt. H.N. Bhat ON JUNE 29, 2007

[See Report at Page 10 of May-June 07 Issue]

Registration No. JK-279/2007

HEARTIEST CONGRATULATIONS ON
INDIA'S SIXTIETH INDEPENDENCE DAY

वन्दे मातरम् ।
सुजलाम् सुफलाम्
मलयज-शीतलाम्,
शस्य श्यामलाम्,
मातरम् ।
शुभ्रज्योत्सना पुलकितयामिनीम्,
फुल्लकुसुमित द्रुमदल शोभिनीम्,
सुहासिनीम् सुमधुर भाषिणीम्,
सुखदाम् वरदाम्,
मातरम् ॥

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